

B'nai Brith Magazine

Volume XXXIX, No. 6

MARCH, 1925



Europe's Vanishing Ghettos

As pictured by Lionel S. Reiss

Jewish Pioneers of the Twentieth Century

by E. David Goitein

Reformation by Reformulation

by Joel Blau

Tolerance and Intolerance

by Lee J. Levinger

Prophecy Is Not Dead in Israel

A Christian Minister Reviews a Jewish Convention
by the Rev. John W. Herring



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Contributors' Columns

The B'nai B'rith Magazine has been admitted to membership in the Audit Bureau of Circulations and has begun to accept contracts for national advertising. The first of these advertisements will appear in the April issue. Watch for them! Every advertiser has been carefully selected, not only because of unquestioned reputation, but because of full sympathy with our program of social justice and tolerance. They deserve your support!

Lionel Reiss, like Beatrice S. Levy, who discusses his paintings, is a Chicago artist. His exhibition at the Covenant Club, Chicago, recently, was enthusiastically received by art critics. Miss Levy is herself a painter and etcher of distinction, whose works have been exhibited in the larger American cities.

E. David Goitein, a young English barrister, whose articles appear from time to time in the leading Jewish publications, is the author of "Wonderful Tales of a Wonderful People." His interest in the Zionist movement led him to visit Palestine a year ago "in order to see the land" and record his impressions.

The paradoxes of Joel Blau have long been familiar to readers of the B'NAI B'RITH MAGAZINE, as well as to readers of the foremost Jewish and non-Jewish publications. Dr. Blau is rabbi of Congregation Peni El, New York City.

Dr. Louis Ginzberg, a profound theological scholar, is president of the American Academy of Jewish Research. He was educated at the universities of Berlin, Strassburg and Heidelberg and is the author

of many theological studies in English, German and French.

ish Center. He has written for numerous journals and magazines and is also the author of "The Bible, Jews and Judaism in American Poetry." He is rabbi of Congregation B'nai Jacob, New Haven, Conn.

Contents

PROGRESS OF EVENTS:

Pen Versus Swat.....	185
Mr. Coolidge—Progressive.....	185
The Privilege of Giving.....	185
Teach Them Yiddish.....	186
Is There an Answer?.....	186
The Jewish Farmer.....	187
Old or New?.....	187

CROSS-SECTION OF AMERICAN JEWISH NEWS.....	188
--	-----

ILLUSTRATION: A CORNER OF THE GHETTO IN PARIS.....	190
--	-----

EUROPE'S "VANISHING GHETTOS," BY LIONEL REISS.....	191
--	-----

JEWISH PIONEERS OF THE TWENTIETH CENTURY, BY E. DAVID GOITEIN.....	193
--	-----

REFORMATION BY REFORMULATION? BY JOEL BLAU.....	194
---	-----

THE AMERICAN ACADEMY OF JEWISH RESEARCH, BY LOUIS GINZBERG.....	197
---	-----

JEWISH WIT AND HUMOR IN AMERICAN POETRY, BY LEON SPITZ.....	198
---	-----

TOLERANCE AND INTOLERANCE, BY LEE J. LEVINGER.....	199
--	-----

PROPHECY IS NOT DEAD IN ISRAEL, BY THE REV. JOHN W. HERRING.....	203
--	-----

IN THE PUBLIC EYE.....	204
------------------------	-----

SILBERMANN, BY JACQUES DE LACRATELLE.....	206
---	-----

NEWS IN VIEWS.....	208
--------------------	-----

THE PRINTED PAGE:

The New Chicago Version of the Twenty-third Psalm	210
---	-----

Henry Ford, Etc.....	210
----------------------	-----

"A Poor Deluded Jew".....	211
---------------------------	-----

The Salvation of the Jews.....	211
--------------------------------	-----

Brief Biography.....	212
----------------------	-----

Mobilizing Philanthropy.....	212
------------------------------	-----

MAGAZINE DIGEST.....	212
----------------------	-----

COMMUNICATIONS.....	215
---------------------	-----

B. B. SHOTS.....	216
------------------	-----

Rabbi Leon Spitz, secretary of the Rabbinical Assembly, was formerly executive director of the Cleveland Jew-

ca's most formidable opponents of race and religious prejudice—as his article shows.

THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XXXIX

MARCH, 1925

NUMBER 6

Progress of Events

Pen versus Swat

THE pen may be mightier than the sword. But the swat is a different thing again.

In 1792 when Daniel Mendoza slammed Richard Humphries for a goal and won the British boxing championship—which doesn't mean so much nowadays—he probably destroyed more race prejudice than the Amos Society ever will. It is at least open to discussion whether the "Star of Israel," Mendoza's euphonious nom de plunk!, did not do more to elevate the status of the Jew among the Anglo-Saxons than Disraeli. Pounds to crullers more Englishmen remember Mendoza's great contribution to civilization than "Dizzy's." Mendoza's was the uppercut.

In America no Jewish heavyweight has ever held the championship, although some have come parously close to it. Nordics and Kelts, of various branches, seemed to possess a monopoly of bruisers weighing more than 175 pounds ring-side—if that is the figure.

Today we learn, to our astonishment, that the latest and greatest of all leather-pushers is partly Jewish—on his mother's side. And all followers of Arthur Brisbane know that a mother's hereditary influence over her offspring is a whole lot greater than dad's. Of course, Jack Dempsey is also partly Irish, Scotch and Indian. But the important fact is that he is partly Jewish.

Physically, Jack Dempsey is the finest product of the American melting pot. Every time he wallops an opponent on the chin he makes Dr. Eliot and other knockers of Zangwill's theory of assimilation look like a bum. He springs at his foe like a wild Irish-

man, shoots out his left with the solidity of a Highlander, takes a stiff one on the button with the stolidity of an Indian and uppercuts like the "Star of Israel" himself.

Jack Dempsey doesn't need the Anti-Defamation League to protect him from any anti-Semitism arising from the Jewish strain in his blood. Many others of lesser physique do. Perhaps the league's best bet would be to give wide publicity to the story of Dempsey's origin or suggest that the Amos Society distribute copies of the champion's genealogy instead of Dr. Isidore Singer's utopian volume, "A Religion of Truth, Justice and Peace."

Mr. Coolidge—Progressive

WHEN Captain Julius I. Peyser conducted the United States Housing Corporation, created during the World War to provide the army of government employes with adequate housing and to protect them from land and rent profiteers,—conservative opinion accepted the situation as one of those annoying, but unavoidable, concomitants of war.

But when the same Captain Peyser, after the war, advocated placing in the hands of a government commission the control of rentals in the District of Columbia,—the same conservative opinion viewed the new situation askance. There was a feeling that government control of rents was "socialistic" and that the sponsor of the idea was, to put it mildly, politically "pink." Many states, New York notably, adopted similar "socialistic" measures. Tenants whose rents had been raised were allowed to hail their landlords before a commission, for the first time in

American history,—and it was up to the landlord to justify the increase. In many states the percentage of increase was actually fixed by statute. In many, landlords could be even forced to lower their rents—if the facts warranted it. A whole troop of minor housing reforms followed: laws forcing the landlord to give longer notice, laws temporarily suspending the right to oust a tenant for non-payment, laws forcing the landlord to keep the apartment heated at a certain temperature, etc. In short, Capt. Peyser had started something!

Still Captain Peyser had sponsored rent regulation during a national emergency caused by the breakdown of building construction during the war. Today no such emergency exists. In many cities construction has actually caught up with the demand. In other cities it has almost caught up. Any realtor or chamber of commerce member will tell you that whatever excuse for this paternalism may have existed no longer exists.

Yet whom do we find sponsoring rent regulation under these altered conditions, but the president. A number of liberals, including Col. Raymond Robbins, insisted all through the last campaign that Mr. Coolidge is a "progressive." At any rate, if Capt. Peyser is a "pink" for espousing rent regulation during a national emergency, he is in good company. Even "brick-red" may come into its own as a fashionable color.

The Privilege of Giving

THE responsibilities of American Jews are heavy indeed. Be it said to the honor of our collective body

that we are discharging our obligations cheerfully, readily, effectively. Our communal affairs are in the hands of tried and zealous leaders. In the large and small communities, organized help is forthcoming to the needy and the sick, the widow and the fatherless. Philanthropic work with us has reached a stage of perfection unattained elsewhere. Our religious activities are carried on with zest; certainly we may boast of beautiful houses of worship; our pastors are honored. Educational work is growing in the number of children cared for and in the intensive character of our work. Our lodges do their work splendidly. All of which requires an outlay of money; while every institution could use more, the sums spent are considerable. There is a constant drain upon our purse for succoring our hapless brethren abroad, wherever they may be, who enjoy neither the political freedom which is ours nor the economic opportunities which are open to the American Jew.

We harbor just now many distinguished gentlemen—probably also ladies—from all parts of the world, who for the most part come to snatch a measure of our generosity. We entertain them royally, we throng to listen to their appeals, be they direct or indirect, and we loosen our purse-strings to meet them, if not the whole length, then half-way. It is a great privilege to be able to give, and we give ungrudgingly. We are quite popular with our visitors. They know that we possess the means and that we consent to divest ourselves of a portion to meet their wishes. Sometimes they also come to us for counsel, which is not costly but is just as readily given. They certainly are all impressed with our favorable condition, and we are credited with good hard sense as well as with much more hard cash than we have. Many of our notables are known abroad, their names are household words in the farthest Jewish habitations, and their benefactions are registered in the annals of world Jewry. Modestly we accept the praises that come our way; the receipt is left at our doors and just as soon put away. We dislike to make much of our giving an ear to the cry of distress or of need. We are simply moderately conscious of the responsibilities that are thrown upon our shoulders; we would not cast them off if we could; we glory in the burden and in our ability to cope with it. It is after all the call of our blood, the

cry of our common descent, of the heritage in which we are all equal sharers. So it was in the past, as it is today. The center has merely shifted; just now America is the center of Jewish responsibility.

Teach Them Yiddish!

TWO Italians discussing the relative merits of fig or raisin wine sound --to the non-Italian ear--like a black-hand plot. Three Italians arguing as to who is the greatest living tenor sound like a conspiracy to overthrow Mussolini.

Perhaps this underlying fear of what we do not understand has something to do with the illogical suspicion of the Jew by the non-Jew. Perhaps that is why a cultured Englishwoman who has spent many years of her life in trying to trace the hidden hand of Israel through various world conspiracies and other subversive movements can refer to Yiddish as a secret means of communication between the initiate.

To the non-Jew, presumably, there is something sinister about the whole aspect of the Yiddish newspaper. To begin with, the lines run from right to left and the last page starts where the first page ought to. The unfamiliar letters have a treacherous look. The *Aleph* is nothing but a fat, swarthy oriental plotter. The *Beth* leers cynically through its single eye from beneath its skull cap. The *Lamad* is a dripping scimeter. The *Shin* is some seal of Solomon, the proper use of which is capable of calling up black spirits. What seeds of revolt may not these strange characters hold!

Two studies of Yiddish publications prosaically shatter all this mystery. Dr. Mordecai Soltes, in his treatise on *The Yiddish Press*, shows by painstaking analysis that the average Yiddish paper is politically about the same as the average American paper. In New York, the greatest publishing center, only one Yiddish newspaper—and that the smallest in circulation, by the way, is communistic. Another, the *Forward*, the organ of labor, is Socialistic. But the *Daily News* and the *Morning Journal* are both Republican, while the *Truth* is Democratic. Arnold Margolin, writing in *The Interpreter*, verifies this.

Outside New York, Mr. Margolin shows, all the Yiddish dailies are conservative. An analysis of the Yiddish weeklies shows the same preponderance of conservatism. Even *Gerechtigkeit*, the largest labor weekly, is strictly union in policy. The monthlies are

generally literary, rather than political, in character. In fact, of the 105-odd Jewish publications listed in the last American Jewish Year Book, only five are in any sense politically radical.

Of course the type of mentality that would naturally fear the mysterious foreigner and his strange language is the type of mentality that would naturally mistrust these Jewish analyses. The only solution left, in that case, is to teach these mistrustful souls Yiddish—and let them convince themselves.

Is There an Answer?

WHILE archaeologists burrow amid the ruins of Ur, the birthplace of Abraham, which invading Elamites subsequently sacked,—American women, meeting in Washington, attempt to save their civilization from like fate.

In tracing the springs of war, which has destroyed many civilizations since the Chaldean and which now threatens our own, the eight women's organizations forming the conference draw up a long list of causes—psychological, economic, political and social. Some of these—like fear, greed and ambition—seem integral parts of human nature itself. Miss Rose Brenner, head of the National Council of Jewish Women, presiding over the session on cures for war, finds an overwhelming agreement among the thousand delegates on the need for entrance of the United States into the World Court. Other suggested cures include education, the improvement of political relations, the use of existing peace mediums and international co-operation.

In spite of the unanimity of the conference, it appears certain that the present session of Congress will not vote our entrance into the World Court, and it is at least doubtful whether any Congress will do so for some years to come. Unfortunately perhaps, both the president and Congress have a perpetual check upon each other in the shaping of foreign policy. The late President Harding was able to realize his cherished dream of consummating a naval disarmament treaty by virtue of his personal friendship with influential senators and the aid of an impressive Secretary of State. With the signing of the Paris Financial Convention, President Coolidge has apparently sacrificed whatever chance he may have had of achieving harmony with Congress, and has lost Secretary Hughes as well.

While this seeming impasse exists in our government, the cry for peace

continues to arise from every part of the country. Not only the representatives of eight million American women, but the largest organizations of Protestant churches and of Jewish congregations demand peace. World peace will probably be one of the questions discussed in connection with the adoption of a social welfare program at the quinquennial convention of the B'nai B'rith at Atlantic City in April.

Will future archaeologists, digging in the dust of our skyscrapers, marvel at the folly which allowed warfare to destroy us—or will the moral effect of the world wide detestation of war—in spite of the politicians and cynics—destroy the death cause of all preceding civilizations? Must the history of Ur and the Elamites be endlessly repeated?

The Jewish Farmer

NINETEEN Jew ... youths, after three years' training at the National Farm School, are ready to take up the ancient Hebrew calling of agriculture. According to a school bulletin, these youngsters have studied the science of the soil, the care and handling of cattle, farm machinery, poultry, horticulture, butter-making, etc. They have worked in laboratories and better still have done actual farm work on the nine hundred acres which comprise the school "plant."

Nineteen farmers is no great contribution to the 25,000 Jewish farmers now tilling American soil, but it is something. A newspaper advertising statistician, in fact, could prove that the Jews show the greatest trend of any racial group back to the land,—for the simple reason that nineteen is nineteen more than nothing, and the trend of the older American populace is away from the farm.

Candidly, however, the history of agricultural development in this country is gloomy. A Jew, Louis de Torres, introduced tobacco into civilized usage. Many of the great southern planters were Jews. David Lubin revolutionized the marketing of fruit and founded the International Institute of Agriculture. Yet in spite of these and other brilliant examples, few American Jews have made successful dirt farmers.

In most cases attempts at colonization were foredoomed by the inexperience of the colonists. This, happily, the National Farm School and state agricultural colleges are overcoming. In most cases financial assistance, while

not lavish, has been greater than the average non-Jewish pioneer has had to start with.

A different reason for the failure of these attempts at colonization is found in the recent report of Rabbi Grossman to the United Synagogues of America. According to this authority, the greatest need of the Jewish farmer is not financial nor educational, but spiritual. In the Benton Harbor district, for instance, Jewish farmers declare that "they would rather give up their farms than let their children go without Jewish knowledge." While the non-Jewish farmer can crank his flivver and drive the entire family to church every Sunday, the Jew, in most cases, has no spiritual substitute. An itinerant *schochet*—after the fashion of the old Methodist circuit-riders—subsidized by the United Synagogue, is suggested as a solution.

If Jewish farmers recall that the ancestors of their Protestant neighbors tramped many miles over forest paths to church in pioneer days, held services at each other's homes when there was no church, selected pastors from their own number when they could not afford to hire a minister—a custom still followed in many rural districts—they may receive from these facts some measure of inspiration. Despite the difficulties of living the Jewish life, these difficulties are small compared with those which Protestant pioneers overcame. They remained on the soil, laid the foundations of American civilization—and kept their religion! Must the Jewish farmer lose his—or return to the city?

Old Faith or New

WHY this talk about the "new religion," the "religion of the future?" There is a touch of naive hopefulness in it, just as there is in the idea of "progress." Somehow it is taken for granted that humanity is everlastingly progressing, climbing higher altitudes of perfection; and so it is assumed that religion is equally mounting and that new forms are evolving to take the place of notions outworn and passing. The term religion is given a certain elasticity, as if it could be stretched infinitely, beaten and hammered thin. But when thus stretched and hammered it may perhaps cease to be recognizable as religion altogether.

Some bolder minds speak unabashedly of the "irreligion" of the future.

Plain folk would say that the era of irreligion is fast approaching. It is vicious reasoning to think that religions may be made and unmade, that they change like the fashions. In the thousands of years that have passed by, one may count on one's fingers the great religions that have enduringly appealed to mankind. The founders of religious systems have been few and far between. In all cases we are dealing with geniuses, heroic figures, to whom the divine truth opened itself up, to whom it came by the grace of a gift of which the fewest mortals may boast. Reformers there have been at certain critical points in mankind's history, tinkers with religion have abounded at all times and we have plenty of them with us today. The truly religious minds are not enslaved by forms; they can see the reality behind the ceremonial, whatever it may be, as well as behind the sacred narrative. Forms and narrative are ancient; they can and will go on unchanged; the saint is not coerced by them; without them the highest truth remains barren.

Instead of reckoning with a change of form or concept, it were wiser to look upon the essence, which is much the same at all ages. Indifference and downright infidelity existed in antiquity as well as in our own generation, and they will be with us in the future. Some minds are too literal, the majority is grossly dull. Religious sentiment is the flower of refinement. It may be found in the simple-minded of all strata of society. There is a touch of it in most of us, but the spark that lightens it up is struck in the choice personalities whom we call saints. The saint brushes aside the cobwebs of formalism. He is satisfied with the current concepts, only he deepens them; he does not come to destroy, but to fulfill. He talks little about the religion of yesterday, of today, or of tomorrow. To him there is only one faith, the faith that endures, that is the same forever, essentially, at bottom. The reformers always thought themselves restorers, not innovators. We who profess the age-long faith of Judaism may be conscious of incrustations that will bear removing; but we are not in need of new religions. The old is ever new, if we but seriously live up to the ancient behests. Judaism is for us eternal, because we can discern the verities that remain for all time, the faith that abides in God and truth and man's duty.

A Cross-Section of American Jewish News of the Month

Politics

MANUFACTURING home-made schnaps will hereafter become legal cause for deporting aliens from the United States, if the Alien Deportation bill passed by the House is also passed by the Senate. Any alien criminal sentenced for eighteen months or more and any alien convicted of violating the prohibition act and sentenced for one year or more would be deported.

The Federation of New York Women's Clubs has adopted a resolution restricting to the American-born the positions of cabinet member, Supreme Court justice and speaker of the House of Representatives. The New York *Day* points out that such a law would have made ineligible Oscar Straus, Carl Schurz, Franklin K. Lane and even James J. Davis. The New York *World* adds the names of Alexander Hamilton and Albert Gallatin to these eligibles. . . .

A New York assemblyman has introduced an amendment to the state penal code which would prohibit movies, concerts, garages, barber shops, beauty parlors, golf links, tennis courts, ball parks, public debates and dance halls on Sunday. How about crossword puzzles, Sunday newspaper supplements, saxophones and discussions as to whether Jews are a religious or a racial group? . . .

Perhaps the unkindest cut of all, however, comes from the Marquis Dosfuentes, Spanish representative at Oslo, Norway, who, while visiting Los Angeles recently, declared that Christopher Columbus was a Spanish Jew, but that he had never discovered America. It seems that Columbus murdered the real discoverer in the Canary Islands, sailed home with the latter's maps and charts and succeeded in pulling the wool over the eyes of the Spanish court. The story appears in the Los Angeles Evening *Express*. . . .

The Kluxer who takes the law in his own hand often finds it a boomerang. Violence during 1924 centered chiefly about the Ku Klux Klan, according to a survey reported by the American Civil Liberties Union in the New York *World*. "But the violence was more often against the Klan than by it, as in previous years." . . .

Mrs. Florence Kahn, widow of the late Julius Kahn, has been successful in her contest for her husband's seat in Congress. She intends to "carry on" with his policies of national preparedness.

Immigration

As the present session of Congress draws to a close, it appears that little relief from the severity of the present Immigration laws may be expected. Neither the Perlman nor the La Guardia bill, exempting relatives of American citizens from the quota, are scheduled for hearing. While Congressman Albert Johnson, chairman of the House Immigration Committee, apparently favors admitting refugee wives and children of citizens and declarants, he—as well as the majority of the committee—are opposed to allowing other holders of visas to enter. . . .

Congressman Johnson's idea is to amend the present act so that the Secretary of Labor be given discretion in admitting these relatives. He estimates the number of stranded refugees as 10,000. . . .

James J. Davis, Secretary of Labor, has again voiced his approval of legislation allowing relatives of American citizens to enter this country, regardless of the quota—this time at the Lincoln Birthday luncheon of the Women's Republican Club of New York. . . .

One favorable decision permits students and scholars from European centers of learning to pursue their studies at the rabbinical seminaries. . . .

Exactly \$200,000 of New York's \$500,000 quota was raised at the ORT Transatlantic Conference Dinner, at the Hotel Biltmore. Secretary of Commerce Herbert Hoover, speaking from Washington by long distance telephone, made the keynote speech of the evening. Other speakers included Sen. William H. King of Utah. Owen D. Young was guest of honor and Dr. K. Bizauskas, minister from Lithuania, was among the notables present. . . .

Philanthropy

THE Federation of Jewish Charities of Philadelphia raised \$1,500,000 in a ten-day campaign. At the opening dinner alone \$850,000 was pledged. "Charity has entered the life-blood of

every Jewish child," said Judge Horace Stern, who headed the drive, at the opening dinner. "Before even our forefathers had entered into their promised land, Moses transmitted to them the divine command: 'When ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of the harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of the vineyard; thou shalt leave them for the poor and for the stranger.' . . . We are fighting for the poor and the suffering, but we are also fighting for the proudest tradition of our people, the passion of our race, the sublime heritage of the Jew, for all that is best in our annals. We are fighting for the honor of our local community and for the sacred memory of our own dead. We, in America, in this day, in a worldly sense the most favored Jews of all the ages . . . are not going to be false to our history. . . . Let some of our shallow ones give up their faith for a mess of pottage, let some of our stunted rich selfishly hoard their wealth, nevertheless the great stream of Jewish life, which has gone on unbroken for so many thousands of years, will still go on, handing down the great teachings and practices of our forefathers, peace and righteousness and charity." . . .

In the meantime the Jewry of the Lehigh Valley of Pennsylvania is raising \$500,000, to be expended in the erection of community centers, additions to Y. M. H. A.'s, temples, etc. . . .

The work of the Federation for support of Jewish Philanthropic Societies in uniting ninety-one charitable organizations has pointed the way to the state of New York to consolidate its charity departments. Gov. Alfred E. Smith admitted this at the Federation's annual meeting. The Federation spent more than \$3,573,000 for hospitals, orphan asylums, loan societies, schools, settlements and homes for the aged. . . .

Many Jewish names appear among the donors to the \$15,000,000 fund for the erection of the Cathedral of St. John the Divine, in New York City. Adolph S. Ochs, for instance, publisher of the New York *Times*, has not only contributed \$10,000, but offered

to give two bronze *Menorahs* beside. Undoubtedly such a gift will make many of the more recent New York converts to the Episcopal faith feel more at home. . . .

. . . Excavations at Kish, a hunt through the Gobi desert for dinosaur eggs, a search for strange forms of life in the unpenetrated jungles of Central Brazil and nine other scientific expeditions will be made during 1925 under auspices of the Chicago Field Museum through the generosity of Julius Rosenwald and Marshal Field.

. . . This is only one of many contributions by Mr. Rosenwald. He and Felix Warburg have just announced pledges of \$50,000 each toward the establishment of the Wilmer Institute at Johns Hopkins University, for research work in and treatment of blindness and eye diseases. . . .

. . . Nathan Straus, the merchant-philanthropist, announced that he will sail on the President Arthur, of the newly formed American-Palestine line, on its maiden voyage from New York to Haifa—with a cargo of farm implements worth \$100,000 for the Palestinian farmers. . . .

Social Welfare

THE Union of American Hebrew Congregations, at its St. Louis Convention, voted to restrict its activities to the purely religious. The constitution was amended by eliminating the expressed object: "To provide means of relief of Jews from political persecution and unjust discrimination and for rendering them aid for their intellectual elevation." The change is purely nominal, the Union never having actually carried out its program. The reports which it received for many years were practically duplicates of the reports made to the B'nai B'rith by its Washington representative. Although the reports came to both organizations, the work which these represented was the work of the B'nai B'rith. Proposals to substitute "Jewish" for "Hebrew" in the name of the Union were defeated. The establishment of the Hebrew Union College, of Cincinnati, as a separate legal entity was voted, although the union still retains a majority of the controlling board. . . .

. . . While the Union of American Hebrew Congregations decided to stick to the religious field, it adopted resolutions, presented by the Central Conference of American Rabbis, endorsing: more equitable distribution of the profits of industry, a minimum wage,

eight-hour day, six-day week; improved industrial labor conditions, especially sanitary; abolition of child labor, adequate compensation for industrial accidents and occupational diseases, industrial health insurance, national employment bureaus, the right of collective bargaining, arbitration in industrial disputes, proper housing for workers, mothers' pensions; constructive care for dependents, defectives and criminals; freedom of speech, federal antilynching legislation, liberal immigration and Americanization laws. . . .

. . . Representatives of all the rabbinical bodies in New York City pledged their co-operation to a movement to introduce the five-day week into industry. . . .

. . . In an address before the Methodist Episcopal Church of Foreign Missions convention, the Rev. Ralph E. Diffendrofer vigorously assailed race prejudice. "Every vestige of race prejudice in America and throughout the world must be eliminated," he asserted.

. . . Willa Cather, the popular authoress, took a stab at social workers who "study" the immigrant, in an article in the *New York Times*. "When I was a child," said Miss Cather, "all our neighbors were foreigners. . . . Everybody had a sort of protective air toward them, but nobody interfered with them. A 'foreigner' was a person foreign to our manners and custom of living, not possible prey for reform."

. . . It was very much better that way. I hate this poking into personal affairs by social workers, and I know the people hate it, too." . . .

. . . Cardinal Hayes likewise took a crack at intolerance, at a reception tendered him by the Grand Street Boys' Association, of New York. "Tolerance is the minimum that the American ideal of democracy hopes to realize . . ." said the cardinal. Jews and Catholics took part in the program. . . .

. . . Louis Kraft, of the Jewish Welfare Board, is one of the sponsors of the Knighthood of Youth, an organization to inculcate obedience to law and to discourage crime. Leading Jewish and non-Jewish educators are interested in the movement. . . .

The Arts

ISRAEL MATZ, patron of Hebrew literature, has set aside a trust fund of \$100,000 "for the relief of Hebrew writers who may find themselves in economic distress." The *may* is probably superfluous. The income will be used primarily for the support of He-

brew writers and scholars and secondarily for the general furtherance of Hebrew culture. Dr. Mordecai M. Kaplan is chairman of the board of trustees.

. . . The *Nation's* annual prize for the best poem was awarded to Eli Siegel, a Baltimore printer, of 22, who came to this country from Russia at the age of 3. Among the 4,000 contestants were Robert Wolf, Joseph Auslander, Babette Deutsch and Maxwell Bodenheim, all of whom received honorable mention. The title of the winning poem is "Hot Afternoons Have Been in Montana." As long as Jewish poets prefer to write about "Hot Afternoons" instead of "Red Hot Mammas" in spite of the greater pecuniary awards of the latter theme,—Jewish culture is safe.

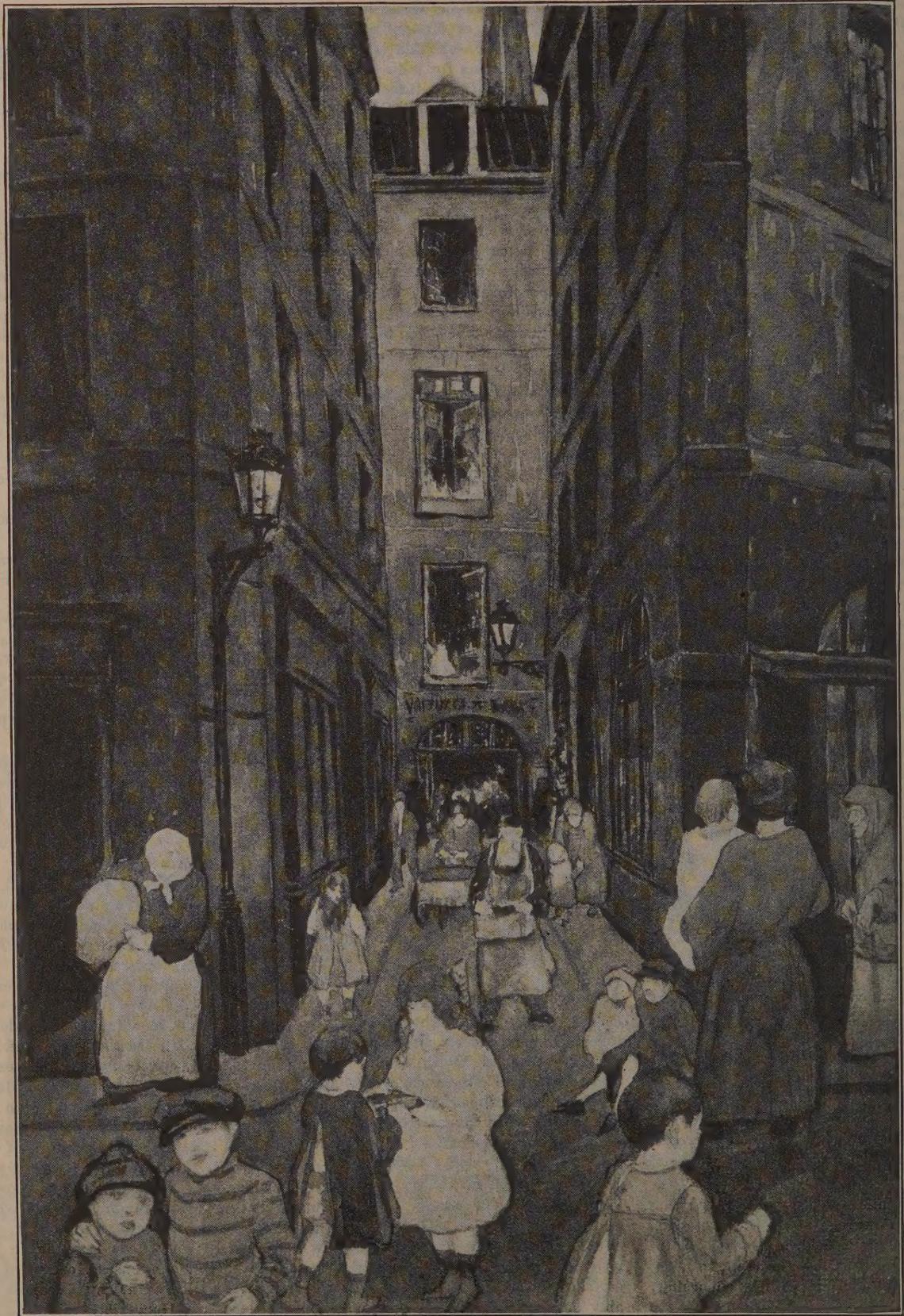
. . . Jascha Heifetz has applied for United States citizenship. The *New York Sun* points out that Heifetz will find himself in such distinguished company as Marcella Sembrich, John McCormack, Efrem Zimbalist, Mischa Elman, Galli-Curci, Freda Hempel and Arthur Bodanzky among foreign musicians who are eager to become Americans. . . .

. . . Mischa Elman, who has long sought his ideal, has at last apparently found her. Reports from San Francisco tell of his engagement to Miss Helen Frances Katten, daughter of a business man and cousin of Albert Elkus, the composer. . . .

. . . John Golden, the producer, promptly placed his Little Theatre at the disposal of actors who met to protest against the production of salacious plays. Many Jewish performers were among the protesters. . . .

. . . The death of Julius Segall, 65, for sixty years a resident of Milwaukee, recalls that he held the diploma of honor of the Academy of Fine Arts of Venice for portrait painting. His portraits hang in the largest American galleries. . . .

. . . Harry Houdini, the magician, has become the storm center of the spiritualistic world since his exposure—or alleged exposure (the Cross Section maintains strict neutrality on the subject)—of Marjery, the Boston medium. Although the editors of the *Scientific American* are convinced that Marjery has actually produced psychic phenomena, a committee, of which Houdini is one, refuses to concur. Sir Arthur Conon Doyle, writing in the *Boston Herald*, accuses Houdini of interfering with Marjery's seances by trickery and Houdini threatens to sue Sir Arthur. . . .



A Corner of the Ghetto in Paris

Europe's "Vanishing Ghettos"

As Pictured by Lionel S. Reiss

IT IS true that all too often the good is forgotten along with the bad, and while the Jew has been trying to erase from his memory the misery of centuries in the ghetto he has also been forgetting some splendid ideals and fine traditions. These things the artist, Lionel Reiss, has remembered. His dream has been to record as completely as possible this old ghetto life which is so rapidly giving way to new modes of living.

Although ghettos have provided picturesque subject matter for artists from the middle ages to the present time, a work such as Mr. Reiss has chosen to do has, as far as we know, never been attempted. Surely there is great historical value in such a work and we know that there would be great enlightenment for us if the old Jewish ban on image making had not prevented a pictorial record such as has come down to us from the ancient Egyptians, Greeks and Romans.

La y men can hardly realize how much labor goes into a work of art, for it is in the nature of such works to appear as though they had been easily accomplished. For many months Lionel Reiss studied histories, geographies, old and new maps and guidebooks to prepare himself for his wanderings, which began in March, 1922, and lasted twenty months. In this time he produced a great number of subjects, and this series, he says, is only a beginning, for Mr. Reiss considers that he has merely scratched the surface of this vast and wonderful store of material. The places where he stopped to draw and paint had been so long in his thoughts that he felt at home in them. As a result he depicted them with warm sympathy and real understanding.

These pictures, which are now being shown in various cities of America, are studies of streets, houses, synagogues and people in ghettos of Galicia, Poland, Lithuania, Germany, France and Italy.

Mr. Reiss says that the ghetto of Lublin is one of the most picturesque and one of the oldest in Poland. He gives the following notes for his picture called "Through the Ghetto Gate, Lublin": "A remnant of Polish ar-

later, Hebrew school students appear, all huddled into themselves and carrying with difficulty great Talmuds, while they drag heavy booted feet up the sharp incline of the street. The distant watch-tower bell is heard and the day has begun for the thousands of ghetto dwellers of Lublin.

"There is something fatal in the lives of the people of this place, where one generation after another builds strata of misery and helplessness; and

it has all been going on for so many hundred years." In this picture, which seems to the writer one of the most appealing of the whole series, a sad twilight envelopes everything and bent, squat figures come and go through the old arch on their various errands in the winding uphill street.

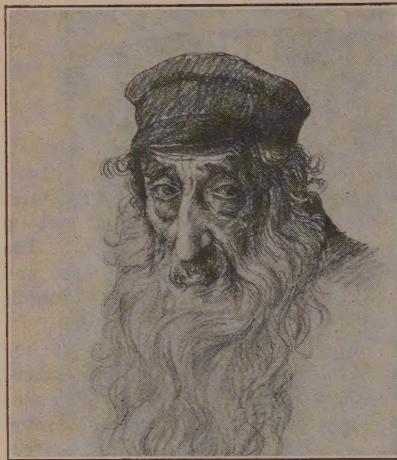
KRAKOW, the stronghold of the Chasidic Jew who wears the costume of medieval times, was a very rich field for the artist, especially Rabbi Meisel's court. Mr. Reiss'



The Old Cemetery at Prague

chitecture of medieval times, it is today named the Jewish Gate. Through the arch winds a ghetto street, lined on both sides by squalid, weather-stained tenements. On both sides underneath the arch are tiny shops, where crockery or groceries are sold. These shops are truly holes in the wall and their owners show half their wares on the outside. There is a steady stream of wonderful Jewish types of all ages. In the early hours of the morning the pale-faced old men hurry to the ancient synagogue and the wives come down from their hovels, shivering in the chill and bitter frost, to get milk, bread and vegetables for breakfast. The jingling of sleighbells and the sound of hoofs announce the peasants racing to market with their country products. A little

notes to a "Street in the Ghetto of Krakow," should also be of interest. He writes, "at one end of the street is the synagogue and at the other immediately in the middle of the street is the famous little walled cemetery around which a number of legends have grown. One relates that a wedding party going on in a house directly on the spot where the cemetery is now situated was swallowed up by the earth, because the festivities were prolonged into the Sabbath. According to this legend the place was cursed to its doom by a rabbi. Three times a week an interesting and colorful market is held in this street where tiny huts are built and wares displayed. Many rows of booths and stands are crowded close together and gaudily clothed, bare-footed peasants come



Type of Jew of Warsaw

trooping in with their bundles of goods to barter for other wares. Old and new things are sold and a loud hubbub of clashing wits and tongues takes place."

The painting called, "Interior of the Rashi Synagogue in Worms, Germany," is a work of rare beauty in design, color and treatment; and the water color of the "Old Synagogue, Paris," will attract particularly those who have been tourists in recent years. At any rate these pictures, through the force of their sincerity and good workmanship, should appeal to Gentile as well as Jew and to him with no sentiment about Jewish Ghetto life as well as to him who has it. Many artists have found the picturesque qualities of the old cemetery at Prague, but Mr. Reiss has made, I think, a more sympathetic interpretation of this old collection of half forgotten grave markings than any I have seen.

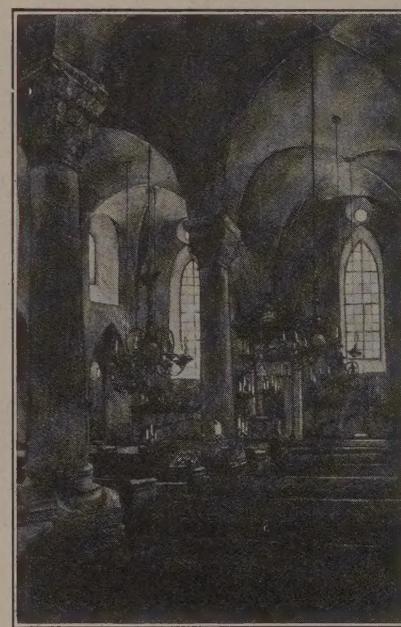
Being versatile, the artist is able to catch in his portrait studies, something that is of the soul in Jewish types, a quality eternally theirs. He shows an intense pathos in those strongly drawn faces. There is an old man, worn

with years of anxiety, old before his time as is the woman who has stood by him through countless vicissitudes. There is also the Talmud student with that sad over-serious expression of one who is to bear the burdens of a whole world upon his shoulders. The children are charming, but they, too, are sad, for life is a dark passageway and full of terror and difficulty for the Jew of the ghetto.

Mr. Reiss gives this description of the spiritual life of the Jew in the ghetto: "For consolation he looked to the life in the beyond, the kingdom of heaven that the Christian preached, but failed to practice. With the Jew of the ghetto this life was only a passageway. Real life began in the hereafter and struggle was hopeless, but the more he suffered, the more reward in heaven. Things of



Talmud Student

Interior of the Rashi Synagogue,
Worms on the Rhine

this world were looked down upon and though he traded, or he toiled, the

important thing was religion. The synagogue was the center of his life—it was his study, his club, his pride and his consolation. The rabbi was the spiritual leader, the judge and counsellor and the teacher and interpreter of God's commandments. There were no class distinctions except the distinction of the scholar."

Mr. Reiss has begun a great task and he should finish it, but he cannot unless the means are supplied to support his toil. This difficulty could be solved if some institution or individual would support this work of making a pictorial record of the old ghettos. The present collection and the future ghetto pictures by Mr. Reiss should be hung as a permanent educational exhibit.

The writer wonders whether this Jewish artist will be sufficiently appreciated by his own people, or whether it will be through an appreciation of his work by the non-Jew that he will gain the esteem and approval of the Jewish world.

—BEATRICE LEVY.



Jewish Pioneers of the Twentieth Century

By E. David Goitein

ONE of the best pictures at the exhibition of Jewish Artists held recently in Jerusalem was Milnukoff's "The Modern Woman." She was a woman of large arms, large legs, large feet. He might have named it "The Halutzah"—the woman pioneer. The future of Palestine lies with the halutzim and the halutzoth. There can be no doubt about that. Should Palestine ever have a coin of its own, we would suggest the halutz should be stamped on the face, the halutzah on the obverse. A study of this section of the Palestinian populations is of immense value, if one is to understand modern Palestine.

The halutz combines brawn with brain. As is well known, the agricultural labourer in almost all parts of the world is a fellow of big muscle and small mental capacity. He is a sheepish fellow, with few interests and little curiosity. Conservative to a man, the agricultural labourers avoid any approach to modern scientific farming, preferring the old-fashioned methods of plowing and sowing, reaping and garnering, to any new-fangled machines. They hate having to think, and avoid the difficult process wherever it is possible to do so. The halutzim are as unlike the agricultural labourers as could well be imagined. Physically they are well-built. Although very large numbers of them have been students in European universities, they do not present the appearance we so often associate with the Jewish student type, thin, anaemic, round-shouldered. On the other hand there is a look of intelligence about them which prevents their massive physical frames from giving the impression of mere brute strength. If you did not know who or what they were, you might take them for poets who had taken it into their heads to fit themselves for a boxing bout, or for artists who were attempting to fashion themselves on Michael Angelo's "Golath." There are, of course, many who are simply cranks and look like "wild men," some who look and are very ordinary individuals. The girls, too, who have come to Palestine for the rebuilding of Eretz Israel, are physically far superior to their Jewish sisters outside Palestine. We are not referring to their good looks, though the absence of all "aids to beauty" among them does not necessarily give the Jewess of the galuth the advantage!

There is not an ounce of prudery among them. They are a fine, open set of girls, working often under the most difficult conditions without a word of complaint.

THE halutz is not alone an agriculturist. That, of course, is his main job. For a very long time, Palestine must remain an agricultural country. (Jews seem to find this a bitter pill to swallow.) Halutzim make roads, set up the electric light posts, and build houses. Jaffa (Jonah's port, and one of the oldest ports known to history, referred to in a papyrus written five thousand years ago), had its main road built by Halutzim. The electric lights by which its streets are lighted are the work of the same men. The Mohammedans, who form the majority of the Jaffa population, were dead against the introduction of the lights into their town. The governor, however, was eager to have them. The work could not be done by day or the Arabs would have smashed the posts. Halutzim put their shoulders to the wheel, worked hard throughout the night, and when the lights were once installed and the Arabs saw how pretty they looked they withdrew their opposition. It is now safe to walk through the streets of Jaffa at night.

Roadmaking is not altogether easy work, either. There are plenty of stones in the soil of Palestine, but they have to be hacked out for roadmaking, and that necessitates a deal of hard labor. Many a man who has exercised his mind over the nature of the ultimate reality has to exercise his muscles over (what seems to us) the far duller work of removing large stones to make a passable road. Yet the halutz does it and is—or says he is—quite happy at the work. We understand that at one time halutzoth did roadmaking, too. This has now been stopped. The work has been left to the men. We may add that there are some excellent roads in Palestine. There are others. . . . The less said about them the better. If you want a really thrilling ride, take an auto from wine-producing Rishon le-Zion to Rehoboth and back. You will never forget it. We once met a group of road-making halutzim in the south of Palestine.

"Hard work!" we asked.

"It has to be done."

"Do you like it?"

"It is healthy enough."

THESE people had come from Russia after the war and they felt, what they apparently had never been able to feel in their own country, that they were now living their own lives. The mere arduousness or unpleasantness of work did not trouble them. They felt the joy of the creative artist, they were creating a new land. It was after a conversation with these very halutzim that we began for the first time to experience some of that thrill which Palestine is able to arouse in so many Jewish souls, a thrill we had never felt before. The fact that Palestine was a poor and barren country, overrun by ignorant Arabs, adverse to progress, economic and spiritual, seemed to them a slight matter. Their attitude may perhaps be summed up in the converse of a well-known maxim, "What loss is there to a man if he lose the whole world and gain his soul?" While in Europe he never felt able either to be alone with himself or with his environment; in Palestine he finds the double adjustment automatically taking place. We suggested to one of our stonebreakers that he would probably find just as much peace of mind in England or America.

"That may very well be," he answered, "but who wants to go to England or America?"

The Russian halutz—and we believe the majority of halutzim come from Russia—has been brought up on socialistic and communistic literature. The result has naturally been that he tests the theories in practice as soon as opportunity arises. Therefore, the men and women who have founded the more recent settlements have seen to it that these should be run on communistic lines. There are degrees of communism, of course. There are savage communities, where, for example, communism of property is more or less complete, but where personal clothing or bows and arrows are held individually. Others hold property individually, but have their food in common, and so on. The halutz, not being bound by tradition, has at times "gone the whole hog," and there are—or are alleged to be—settlements where clothes, food, land, in fact, everything, is held in common. A's shirt this week is B's the following, and C's cow this week is D's the next. We have no first hand

(Continued on page 202)

Reformation by Reformulation?

By Joel Blau

I.

TIME has its revenges; but they are always noble. History is a stern judge who punishes; but also a wise teacher who instructs. Heaven's mercy is hard. It shows up our failures; it responds to our follies with a sort of divine irony, whose secret the elect alone understand. In the end we know the love that chastises. And if the shock of bald self-knowledge is at first too hard to be borne, in the end we know the historic processes that shape us against our will. We acquiesce; and by this last act of acceptance our very failures are glorified. So, we are no longer ashamed to admit that we had erred; but we confess that, under the wisdom which ekes out our ignorance, our very errors led us in the way of truth.

The hour has, I believe, arrived for us Jews to confess to some serious historic blunders of which we have been guilty in the past. Let us beat our breast and acknowledge that we are a people of blunderers. And, unlike the English, who are said to blunder and blunder rightly, we are not a people of happy blunderers. We blunder wrongly, fatally, pathetically. We are a people of Schlemihls, a Schlemihspeople. And a Schlemihs is not so much a genius at doing the wrong thing in the right way, as he is a martyr of Schlemihsdom, who does the right thing in the wrong way. Poor, awkward, graceless Schlemihs! No wonder that history has placed him in a position of helpless inferiority! And no wonder, either, that he is blaming the world for his plight: anti-Semitism, prejudice, what not! Granted that others are to blame, how much more is he himself to blame? Why not look into himself and try to find out to what extent he himself is responsible for having become the victim—or the beneficiary—of heaven's hard mercy, the relentless chastisements of history?

The one outstanding sign of Israel's unhappy Schlemihsdom is that for two thousand years he has done nothing to solve his own problem. He has suffered a life of exile and pain; he has endured all manner of humiliation and contumely; but never in all this long period of time did he move a finger to end the intolerable conditions under which he labored. As he blamed others for his predicament, to others he looked

for remedial measures. And, being a persecuted people, Israel readily turned the world's unrighteousness toward him into a cloak of righteousness for himself. Nothing is easier than for a persecuted people to mantle itself with sainthood. But in the end such sublimation of weakness into ideal strength must prove a pitiful subterfuge with which history is bound to deal severely. Manhood demands that a people look to itself for strength and salvation, solve its own problem in its own way, and face the world withal.

Signs are not wanting that the Jewish people is at last asserting its manhood and taking steps to end the harrowing situation in which for ages it has endured more than any other race, with no other compensation than such sorry emotional luxuriating as pain always suggests to the sufferer. Israel is bestirring himself. In Palestine and everywhere else new signs of Jewish reawakening manifest themselves. Therefore, it seems to me, the time has arrived to re-consider our whole historic position, to re-adjust our whole mentality to the new requirements of the age, to transform our racial psychology from its acquired morbidity into a new wholesomeness born of a new understanding, to examine essential Jewish teaching by the light of new experience, and, if indicated, to adopt an entirely new strategy in the conduct of our racial life.

Every vision calls for a revision. Cherished prejudices must go by the board for the sake of the new orientation. The greatest art is the art of forgetting nobly. To forget nobly means always to remember wisely, selectively. Bourbonism never learns, because it never forgets. We must not become guilty of Bourbonism. Our official teaching has worked itself into a settled groove, on both the Reform and the Orthodox side of the House of Israel, from which it is difficult to drag it forth. Set formulas abound in the face of the enlarging stock of human experience and the altered position of the Jew. Maybe what we need for our re-orientation is not so much a reformation rather too mechanically made, as a spontaneous and knowing reformulation of our ancient wisdom. Maybe the best reformation lies in reformulation.

II.

AMONG modern efforts at solving the Jewish problem the first to be alluded to is the Jewish Reformation which, launched in Germany, has spread particularly into America, gaining a foothold here such as it had not been able to secure even in its first home. And yet, for all this assured foothold, its own protagonists and spokesmen do not seem to be sure of themselves and their teachings. They no longer scruple about referring to the failure of the movement they sponsor. At their public meetings, notes of pessimism are freely sounded. The general cry is for "Reforming Reform," for a re-direction of the whole trend of the movement. Dealing with Reform Judaism as a historic symptom, and laying aside all party bias, the elements of this alleged failure must be set forth as dispassionately as possible. Jewish sectarianism is a rather unpleasant subject to me: still, I propose to deal with it even-handedly. I have no partisan interests to promote.

Reform Judaism should be given due credit for one thing. At its inception it recognized the inevitability of historic evolution. That was a great merit. It stood, and in a measure it still stands, as the living symbol of the reality of time—the fluid eternity which carries us along on its invisible currents past ever-changing landscapes. It wrote "Change" on its banner, and wrote it large. By a peculiar irony this movement, which insisted upon historic change, has itself hardened into rigidity; nevertheless, it still is the one outstanding modern example where the processes of historic change may most fruitfully be studied within the economy of Judaism. Perhaps a careful study of the example it furnished will show that the changes undertaken by it were not correct ones; or that these did not take in a wide enough range; but its undying achievement is that it stood forth as a protest against conservatism of all kinds—even its own. Let us recognize this.

Its failure, however, if such be acknowledged, is due to altogether different causes than its subsequent conservatism. It is rather due to something congenital, a kind of original sin.

What is this organically ingrained

flaw of the Jewish Reformation? It is that it began ostensibly as a religious movement, while actually it was a political move. The fathers of the Reform Church of Israel would undoubtedly deny this, and their honesty is above suspicion. But it is true nevertheless. Just as no author's statement with regard to his own theoretic position within this or that or within no school of thought is to be accepted at its face value (it being the critic's business to decide if a writer stoutly declaring himself to be a realist is not after all a romanticist, though perhaps a romanticist in disguise); so, when leading historic figures are cited before the tribunal of history, this stern though kindly judge cannot accept their own deposition with regard to their own intentions and their own work without sifting it of the unconscious subjective elements that vitiate the testimony of the sincerest witness. It is not what they say or do that matters. It is the judgment passed upon them by history; it is the implications and manifest consequences of their doings and sayings. By their fruits ye shall know them. History is no respecter of persons, and sometimes the honest and sincere appear to be hardest hit by its verdict in the light of the pathetic human shams exposed before its judgment seat. The death of the righteous is said to be dear in the eyes of the Lord, and the sins of the saint are probably more fatal to human progress than the crimes of the wicked.

REFORM Judaism launched itself as a political move. This is evident even in its finest fruit, namely the works of the *Juedische Wissenschaft*—the historic-critical examination of the life and letters of Israel. In many a preface written by the early protagonists of Reform Judaism the thought is naively expressed that the work was undertaken for the purpose of acquainting the world with the teachings and customs of the Jew and thereby securing for it that sympathetic understanding which shall ensure for Israel political emancipation and the removal of all civic and social disabilities. The reform of the synagogue and its mode of worship, the introduction of prayers in the vernacular, the doffing of the hat in conformity with occidental etiquette, the attempt to substitute Sunday for the traditional Jewish Sabbath: these and other like changes were carried out with a view of diminishing the distinguishing marks between Jews and Gentiles and thus making the former, as the pathetic belief of those days had

it, just as deserving of the high privilege of citizenship as the latter. In order further to strengthen the impression of likeness to the non-Jewish citizenry, Jewish nationality was abolished by a stroke of the pen, and the hope of a return to Palestine given up with little ado. Citizenship, political salvation, was the chief objective of Reform Judaism in Germany, and not religion, not spiritual salvation. This holds true more or less of Reform Judaism in America, for although here the political urgency is not so great, there are other equally compelling motives, such as the social and the

every club and hotel opens its doors to the children of Israel, and until all business and social discrimination ceases. Neither has it achieved its religious purpose, the thing it said it had set out to do, for it has not to any appreciable extent brought about a true religious reformation within the life of the Jewish community. It has not brought about the dramatic inner change of the heart which Christians call conversion. It does not seem to have made for more religion; perhaps it has made for less religion among Jews.

HOW could it change the tone of Jewish religion for the better? I insist that such a change is necessary. And, in so far as Reform has even in its blundering way undertaken to effect it, I grant it my meed of recognition. But, because of its entanglement with political objective, Reform Judaism could never really reach down to the heart of the religious problem of the Jewish people. Its object was demonstration, propaganda, external glamor. Therefore it could only aim at superficial things, such as customs, ceremonies, religious etiquette, ritual, and the like. It did not affect the religious *psyche* of the Jew, except perhaps detrimentally. It did not reformulate any principle, while it claimed to reform practice. The one principle for which it stands, namely the denial of Jewish nationality, is obviously negative. Altogether its character is negative. Even the principle of change, for which I am ready to praise it, remains negative as long as it is not made plain what we are to change into. Obviously, change for change's sake alone is negative. In brief, not until positive values have been created to take the place of the things that had been discarded can change be regarded as a positive achievement. But such positive values—Jewish values—I for one cannot discern in modern Jewish life.

The negative character of Reform Judaism is seen in its utterly unrelieved rationalistic tone. It is without the inspirational note: no wonder it cannot inspire. It is without the mystic grace, the passionate God-sense inherent in the soul of the Jew: no wonder it can not bring about a real change of heart. It had inherited its rationalism from the German schools of philosophy; and though there is precious little philosophy left in its later and latest pronouncements, the dry-as-dust rationalism remained. Men and women come to it, only to leave just



Joel Blau

commercial ambitions of more or less emancipated Jews, which are cloaked to a greater or lesser degree in the fashionable garb of Reform, as exhibited in the Temple and its concomitant Sunday School.

It is pathetic to consider how much of their own aristocratic distinctiveness Jews have tried to give up; and how little they gained in return. Yet, Reform Judaism has thus far not acted upon the recognized need of reformulating its own position and of choosing a new line of strategy.

A movement which is professedly religious but essentially political must, by reason of its hybrid nature—a dual nature poorly blended and incompletely integrated—court failure. It must fail of both its purposes: the overt and the covert. This is what has happened to Reform Judaism: it has not accomplished its political purpose, except in a most fragmentary way, since perfect equality between Jew and Gentile is still a dream and will remain so until

as they came: empty and hungry. A religion that cannot speak authentically of God will not satisfy the spiritual hunger of yearning souls. Judaism, even in its most perverted forms, has one supreme attribute: a passion for eternity; a personal realization of the divine ever-presence. But of this imminent sense of the Godhead in the human soul there is hardly any trace in Reform Judaism. It may be found in the heart of some poor Polish Jew in the wilds of Podolia, but you might search for it in vain in the bosom of the prosperous infrequent frequenter of the Reform temple.

What a tragedy: a people that has lost its God! What a greater tragedy: a God who has lost His people!

III.

THE second great effort, and the most promising, at solving the Jewish problem is Zionism. It would not seem that Zionism needed to reformulate its position, it being so simple and straightforward. And it has so much actual achievement to its credit that it would not seem to stand in need of any change of heart. Its fruits certainly seem to justify it. Their list is impressive: the revival of the Hebrew language; the creation of a neo-Hebraic literature; the planting of the Hebrew University (the *Michlalah*—what a mellifluous word for University!) on Mount Scopus; the development of a Hebrew school-system of high merit in Palestine; the Colonies; the *Halutzim*; the various national and cultural funds; the hum of the new Palestinian life; the attractive new human type as seen in the native Palestinian Jew of the younger generation; the new pride and the new hope Zionism has inspired in Jews everywhere, particularly in the lands of their oppression. All this, and much else directly or indirectly traceable to Zionism, seem to place it in the forefront of Jewish endeavor, seem to stamp it as the paramount solution of the age-old Jewish problem.

And yet, some things need to be examined even with reference to the Zionist solution. I own unhesitatingly my complete adherence to the Zionist principle and program. We must build up Palestine as the foundation of the Jewish future. There can be no doubt as to that. We cannot shirk the task even if we would, for the eyes of the world are upon us to see if we as a people can build up anything at all for and by ourselves, under our own auspices and helped by the moral sentiment of the world. Failure in this task would be disastrous. It

would furnish an additional weapon to the armory of every vicious anti-Semite. Yet failure is possible here as in every other large human experiment.

Experiment—that is what Zionism is: we must never forget it. Its success depends on other than merely material factors. Palestine may be built up; yet Zionism may prove a failure, if, in the process of building up the homeland, the ideals of Zionism, which are the ideals of Judaism at their best and purest, are unrealized. Therefore, I have never accepted Zionism as *the* solution of the Jewish problem, which will automatically remedy all accumulated ills of the Jewish life, which will correct all acquired flaws of the Jewish character—but only as an *approximate* solution, which will give Jews the opportunity to do all the things they are prevented from doing outside of Palestine. Here they can consciously undertake the task of re-education and of correction; here they can lay the foundations of a far-flung creative activity; here they can sedulously maintain a dignified national discipline such as will prune the things that ask for pruning and enhance the things that lend themselves to further florescence and development. That is to say, Zionism, being naught else than a creative opportunity, the plain question concerning it is the question of the comic strip: "And now that you have it, what are you going to do with it?"

WHAT form of life shall we develop in Palestine? What national character shall we produce in our schools? What form will our religion assume? What social changes, if any, shall we bring about? What contribution shall we make to the cultural treasure of mankind? Or of these prophetic things shall we achieve nothing, and shall we have but another ghetto—one of the many that darken the world?

I for one am not willing to let these questions solve themselves by a sort of blissful *laissez-faire*, or by some magic virtue ascribed to the air or the soil of Palestine. I rather think that these things need careful consideration; that they need diligent nurturing; and that, pre-eminently, they cry out for clear formulation. Not that we can live by formula. Far be it from me to impose the rigidity of a set formula upon the fluidity of life. But we need the formula as a helpful guide, to make clear to ourselves our aims and objectives.

Moreover, as the years go by, I am becoming painfully aware that Pales-

tine will never be the solution of the problem of every individual Jew, although it may be the solution of the problem of the Jewish people as a whole. Time was when I looked with equanimity upon the problem of the Jew outside of Palestine. I said to myself that it does not matter what happened to him so long as there is a living Jewish people, politically enfranchised, culturally independent, in Palestine. Let the individual Jew shift for himself! Let him choose to go to Palestine and there live a full Jewish life, or let him stay out and assimilate! But I am not longer willing to maintain this attitude of indifference toward the extra-Palestinian Jew, particularly where he exists in such large numbers as in America. There is a growing Jewish community of three to four million Jews within the confines of this land. They will always remain here, and their number is bound to increase. They can not and will not assimilate. They must be looked after. Palestine is no solution for them. How shall these Jews live the beautiful, the good Jewish life in America, so as to be a credit to themselves and a healthy component part of the American nation?

This is the great question we must face. Reform Judaism has attempted the answer, and all honor to it for the attempt; but, in all fairness, it cannot be said that it has supplied an adequate answer. It has created a Jewish sectarianism which in itself constitutes a great historic blunder. We cannot afford to divide our people into sects. We must show a united front. We should acknowledge this blunder, revise our position as American Jews, and find some other way out of the impasse into which American Judaism seems to have fallen. Again: not reformation, but reformulation.

IV.

JEWISH sectarianism is the most egregious blunder to which we must plead guilty. It weakens not our physical front alone but, what is worse, our moral front. Its worst consequence is that we are unable to come to mankind with a definite message. What shall we present to the world as authentic Jewish teaching? Which of the many "*Richtungen*" is good Judaism?

Suppose the world wanted to learn what Judaism had to say on the great questions of life. The world finds itself just now in such utter confusion of mind that it would not be surprising if it turned back to the ancient sources

(Continued on page 213)

The American Academy for Jewish Research

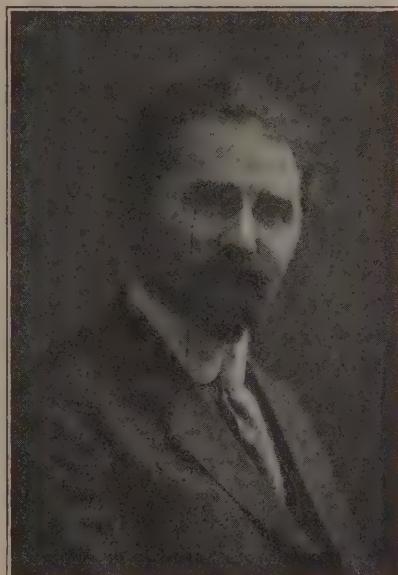
By Louis Ginzberg

STUDENTS of the spiritual and intellectual life of the Jew in modern times have long been convinced of the absolute need for close and well-organized co-operation among those who are engaged in the research of Jewish learning. It is no exaggeration to say that there is no branch of human knowledge to which modern Jews have contributed as little as to the knowledge of Judaism. One cannot help thinking of the words of scripture: "They made me keeper of the vineyards, but mine own vineyard I could not keep." Not that the average worker in the field of Jewish studies was inferior to the scholar working along other lines. On the contrary, the large number of great talents and still larger number of great enthusiasts who have devoted their lives to Jewish learning is quite amazing. But historical proof requires us to admit that, except for a small number of monumental works, the average output of Jewish scholarship falls below the modern standard of first-class learning. And how could it be otherwise? In the highly specialized development of modern scholarship, the individual, discounting the genius whose appearance is rare, is doomed to failure if left to himself. The phenomenal achievements of modern historians and theologians became possible only by co-operation and division of labor. The Jewish scholar alone remained isolated and thrown on his own resources, hence his achievement fell short of what one might have expected of the great amount of labor and love spent.

The question of Jewish learning is, however, not a matter affecting the intellectual life only of the Jew. It is an undisputed fact of history that knowledge always brings the great center of attraction towards which the entire spiritual life of the Jew gravitates. One can only rejoice at the various attempts made in recent times, especially in America, to improve Jewish education. But the problem of Jewish education is hardly touched and much less solved by enabling our children to attend Jewish instruction in well-ventilated rooms and under the

guidance of teachers trained according to the modern standards of pedagogy. It is of little benefit to a person to have strong legs as long as his heart is weak; and the heart of a people pulsates in its institutions of higher learn-

crises in its history. The new and invigorating life of the Babylonian Jews began with their establishment of academies on the shores of the Euphrates at Tigris. The beginning of the history of the Jews in Spain coincides with the establishment of schools for the study of the Talmud, as the beginning of the highly spiritual life of the Jew in the Franco-German countries dated from the opening of the Yeshivot along the shores of the Rhine and in the Champagne, and if American Jewry is to fulfil its mission for which it was chosen by a kind providence, Jewish scholarship will have to come to its own.



Dr. Louis Ginzberg, professor of Talmud at the Jewish Theological Seminary, is the president of the American Academy of Jewish Research. The other officers are: vice-president, Dr. Alexander Marx, Jewish Theological Seminary; secretary, Dr. Henry Malter, Dropsie College; treasurer, Jacob Z. Lauterbach, Hebrew Union College. The other members of the society are: Drs. Margolis, Dropsie College; Wolfson, Harvard University and the Institute for Jewish Religion; Lauterbach, Mann, Morgenstern, Davidson, Jewish Theological Seminary; Blondheim, Johns Hopkins University; Zeitlin, Rabbinical College.

ing. The doom of a people is sealed when these institutions begin to decay; its vitality is sapped. If we turn to our glorious history we find that the academy established by Rabban Johanan ben Zakkai at Jabneh saved Judaism at one of its most dangerous

MODERN developments of life make it unavoidable that the number of those who can give their time and abilities to Jewish learning is very limited. Not only is the learned "Balabos" a thing of the past, but also the rabbi is no longer the Jewish scholar as the rabbi of old was, whether we regret the fact or are pleased in it.

The frightful catastrophe that befell the Jewries of Eastern and Central Europe consists not only in the death and ruin of millions of Jews, but also in the destruction of Jewish learning and culture in these countries. American Jewry has responded generously to the appeal made in behalf of the suffering Jews, and it is now high time that it became cognizant of the great danger threatening Judaism. At this juncture we need an institution, which, to quote the words of Dr Schechter, "by reason of its authority for scientific merit, should give Jewish opinion weight and importance in all matters relating to Jewish ideas and ideals." The only country where such an institution could be created is America.

We Jews of America pride ourselves, and justly so, on our solidarity. Yet we have to admit that an internal principle of union is wanting, and, to quote the words of a great thinker of the last century, "When this is wanting, the principle of life is wanting and all is outward show." Societies

(Continued on Page 215)

Jewish Wit and Humour in American Poetry

By Leon Spitz

ALL of our great American poets acknowledge their indebtedness not only to Biblical stylistic influence, but also to Bible lore as the source of much of their material. Biblical and Jewish material they have employed in a variety of ways and perhaps the most interesting Judaic element in their literary creations is the ever present strain of Hebraic wit and humour. Dr. Holmes, Longfellow in his "Golden Legend," Riley, Field, Lowell and Lanier among the past century's American bards have certainly not neglected this note.

James Russell Lowell presents a bit of humour when he describes the naive Puritan girl whose thoughts so fondly dwell on her lover, the church chorister:

"My! when he made Ole Hundred Ring
She knew the Lord was nigher."

And again, as the president of the American branch of the Society for International Copyright, he denounces plagiarism in a strain of fine and telling sarcasm:

"The Ten Commandments will not budge
And stealing will continue stealing."

Dr. Holmes wields the sarcastic pen with a biting humour in a good cause and now and then even in a cause not so good. The prayer of the slave holder, "The Lords of the Lash," has a stanza well worth citing:

"O Lord, we are shaped in the image of Thee,
Smite down the base villains that claim to be free
And lend Thy strong arm to the soft handed race
Who eat NOT their bread in the sweat of their face."

In "The Twilight" is a clever reflection on the verse in Ecclesiastes that there is "nothing new under the sun." Dr. Holmes brings forward some modern inventions of which Solomon had not even dreamt in his wildest flights of imagination:

"What next we ask? and is it true
That sunshine falls on nothing new
As Israel's King declared?

"Did Tarshish telegraph Tyre,
How Hiram would have stared!
And what if Sheba's curious queen
"Who came to see,—and be seen—
Or something new to seek,
And swooned, as ladies sometimes do

"At sights that thrilled her through and through,
Had heard as she was coming to
A locomotive shriek,
And seen a rushing railway train
As she looked out along the plain
From David's lofty tower!"

"Are these old tricks, King Solomon,
We living moderns claim?
If both those mothers at your bar
The cruel and the mild,
The young and tender, old and tough

"Had said, "Divide,—you're right though rough,
Did old Judea know enough
To etherize the child?"

In the last we have recourse to the Biblical episode wherein Solomon's command to cut the unidentified child in twain revealed the true mother.

There is *en passant* an allusion to the Golden Calf constructed by the Children of Israel in the wilderness of Sinai; the populace willingly brought their gifts:

"Yea, from their ears the women broke
the rings
That lent such splendors to the gypsy brown
Of sunburnt cheeks,—and what more could
woman do
To show her pious zeal?"

"The First Fan" is a fanciful, clever and finely humorous thing, but the so-called Jewish allusions are not to our taste; it depicts a crisis in Olympus:

"When rose the cry 'great Pan is dead'
And Jove's high palace closed its portals
The fallen gods before they fled
Sold out their frippery to a mortal.

"To whom, you ask? I ask of you
The answer hardly needs suggestion.
Of course it was the Wandering Jew.
How could you put such a question?"

Thus we have here our introduction to the proverbial Jewish old clothes peddler, and next we have the doubtful pleasure of hearing him bargain with the deities —

"The scowling Queen of heaven unrolled
Before the Jew a threadbare turban
'Three shillings.' 'One.'

But Venus had better success in selling him a fan:

"And lo, the fan, for beauty's hand
The lovely queen of beauty made it
The price she named was hard to stand.
"But Venus smiled, the Hebrew paid it.
But o'er the world the Wandering Jew
Has borne the Fan's celestial pattern."

And that is Dr. Holmes' humorous explanation of the origin of the fan at a gathering of a New England Ladies' Society.

"A Pantomime" is a serious attempt to overcome gross popular prejudice against the Jewish race, but it is not altogether a success. Certain of the initial lines are provocative of laughter, yes, but there is a sting that remains.

"Amidst the throng the pageant drew
Were gathered Hebrews not a few.
Blackhanded, swarthy—at their side
Dark, jeweled women, orient eyed.
If scarce a Christian hopes for grace
Who crowds one in his narrow place,
What will the savage victims do
Whose ribs are kneaded by a Jew?

"Next on my left a breathing form
Wedged up against me, close and warm,
The beak that crowned the blistered face
Betrayed the mould of Abraham's race.
The coal black hair, that smoke brown hue
Ah, cursed unbelieving Jew!
I started shuddering to the right,
And squeezed,—a second Israelite."

Of course Homer intends to denounce such sentiments and he even concludes the thought by observing that "so looked the Maiden Boy of Bethlehem."

At least one of Longfellow's fanciful tales has its source in the Talmud, of which he so beautifully and lovingly sings:
"That book of gems, that book of gold
Of wonders many and manifold."

It is in his "Tales of a Wayside Inn" that one of the story tellers, a Spanish Jew, recounts the experience of Rabbi ben Levi and Azrael, the Angel of Death. The rabbi had resolved to enter Paradise alive, and when Death came to claim him asked and was granted the boon of being shown in advance his seat in the beyond. He holds the angel's sword as a guarantee that his soul will not be snatched away from him unawares. Once there, he refuses to go back to earth or to return the sword of death, until after the following two conditions are met with: First, that he remain in Paradise alive, and secondly, that the Angel of Death agree not to reveal himself and terrify mortals before their death.

In the "Golden Legend" we have the "Nativity Play." In the "Village School," Rabbi ben Israel with a long beard, sitting on a high stool, with a rod in his hand (an allusion to the counsel in

(Continued on Page 215)

Tolerance and Intolerance

By Lee J. Levinger

TOLERANCE is one of the growing and characteristic virtues of the modern era, just as intolerance has been typical of every age and almost every people in days gone by. Tolerance, we feel, is the golden key which alone can open the door to the golden age. Tolerance is the one thing that can possibly wipe out the evils of hatred, warfare, and confusion, the age-old enemies of the progress of the race. When men and women learn tolerance of each other's race, nationality, religion, and general attitudes, then they will be able to understand one another, and eventually to work with one another, even to love one another. Without that tolerance, we can never understand people of different race or religion or nationality, because we never even stop to look at them fairly and honestly. Certainly, without tolerance,—co-operation, human sympathy and the brotherhood of man are empty words without the possibility of realization.

But that only pushes the problem back a step. What is this tolerance, and how can it be attained? It is easy for us to be tolerant on matters we do not care about, but hard on matters that are deep in our hearts. Religious tolerance is growing because religious intensity of the old type is weakening. Religious wars, as practised in Europe three hundred years ago, will never be repeated because Christians are no longer certain that their fellow-Christians of different sects are going to burn in everlasting fires. Thomas Jefferson was tolerant on religion because he was fairly indifferent to the whole subject; his intolerance was reserved for political opponents, and for the aristocratic party in other lands as well. The rarest object in the whole museum of history is the man who has profound convictions of his own, and yet is tolerant of those who differ from him—a Roger Williams, for example, who was a pious clergyman but allowed liberty of conscience in his settlement of Rhode Island even to Catholics and Jews. Such a man is a symbol of what the whole world may become in the messianic age, a type of our strictly modern ideal.

THE study of tolerance and intolerance takes us at once out of the field of conventional psychology into

the newer and less cultivated field of social psychology, the mind of the group. For intolerance is characteristically an attribute of groups. Intolerance is the white against the black, the Christian against the Jew, the Frenchman against the German—always one group lined up against another. Intolerance nestles in the individual mind simply because every individual of us is a member of a nation, a religion, a race, and has the typical prejudices of his own people. I may think myself better than you, but that is merely egotism. If I think my family better than your family and refuse to associate with you, that becomes intolerance. And if I join an organization of people with similar opinions to my own, and we decide to keep you and all your kind from doing business, or holding public office or otherwise prospering and succeeding in a country which we both inhabit, then intolerance has attained its growth and come to flower. Always one body of people against another, animated by prejudice, and the reasons do not matter. For prejudice, literally, means pre-judgment, opinion before the facts come in, and the facts are then selected to give us reasons for our attitude.

First of all, we must realize that intolerance is the typical and natural human attitude. From the beginning of history it was so deeply entrenched in every race and tribe that it seems to have begun with the life of the race, and has its roots perhaps in the pre-human life, among those wolves or bees that drive a stranger out of the pack or hive and leave him to die alone. For that happened times without number in the early human packs or human hives. Every group of people knows that it is the one proper, human group, and that all others are imitations and second-rate. The foreign language always is gibberish to us, not because it is inferior, but simply because we do not understand it. The uneducated man always looks on a foreigner as somehow an imbecile, because he cannot understand a simple, natural tongue like English! The ancient Greeks spoke of such old, magnificent civilizations as those of Egypt and Persia as barbarians, even though Greece was their pupil in every art from war to letters. The Mohammedan calls others unbelievers, even though they may be fire-worshippers, or Budd-

hists or Christians; these people are not *unbelievers*, but merely different believers. And the Christian calls the Mohammedan, in turn, infidel, which means the same thing. In "The Merchant of Venice," the Jew is referred to as a pagan, which is exactly the thing which the Jew is not historically, for Christianity represents a combination of Jewish and pagan elements. No matter—everyone thinks that his people is right and other peoples wrong. "My country, right or wrong," represents a concession to modernism, blatant as it is. The universal feeling has always been, up to the threshold of our own age, "My own country, or tribe, or people is always right."

INTOLERANCE, then, is not based on reasons, whether good or bad. It grows out of the nature of groups of people. It means simply that the other fellow is different, not at all that he is wrong. Everett Dean Martin points out in his latest book, "The Mystery of Religion," that the crowd is always dogmatic and egocentric. Every nation is interested in its own welfare, not in that of its colonies, or its competitors, or the human race. Patriotism is as dogmatic as is religion. Every state, every city has its local loyalty, which magnifies its advantages and conceals its disadvantages, and especially cries down its rival state or city. Even the scientist, the student of social conditions, is apt to speak of "higher" and "lower" cultures, or "higher" and "lower" races,—meaning always that his culture is higher and the Chinese lower, or the Anglo-Saxon race is higher and the Italian lower. Well, at that point the scientist is animated by a very unscientific intolerance. When a student of society points out ways in which the Chinese culture is worthy of our imitation, then I will feel that he is truly scientific and not at all prejudiced. For who says that our Occidental culture is superior to the Chinese?—we say so. Who says the Chinese is superior?—the Chinese do, of course. But they are prejudiced? Certainly, and so are we! The most that can be said with certainty is that the two cultures are different, and these differences can then be studied in detail.

Prejudice is often racial because people of different appearance stand out clearly as very different from us

indeed. But they need not be inferior. The current prejudice against the negro says that he is lazy, unintelligent, immoral—but the same intolerance operates against the many members of the colored race who are more diligent, more intelligent and quite as moral as the average white. In all these characteristics the races overlap; the most that can be said statistically is that the whites have a larger percentage of the higher intellectual persons. Unfortunately, much of this may be due to training rather than to heredity, for in the army tests the northern negroes averaged higher than the southern whites. But even if this intolerance toward the black race were justified by facts after we whites entertained it on natural, instinctive grounds, why then should we give directly opposite reasons for our dislike of the Japanese? For the Japanese is called by his very enemies shrewd, industrious, and saving. If the lazy negro is inferior, then the hustling Japanese should be our superior. The fact is that neither race is inferior in a way that can be proved—but they are different, and every group is naturally intolerant of the people that are different from itself.

BUT weighty reasons of racial character are quite unnecessary in establishing facts of prejudice. Probably no two peoples in Europe are more closely related in race than the Germans and the English. A hundred years ago or more they were closest allies against Napoleon; but during the World War, when political conditions ranged them on opposite sides, each tried to show that it was a superior race, with no connection at all with the other, so far beneath it. Religious prejudice may be based on genuine differences, as between Jew and Christian, or on very trivial matters as between Methodist and Baptist. The shifting nature of these prejudices and their purely personal application appears distinctly in the latest slogan of intolerance—"white, Protestant, Gentile American." All others, not conforming to this criterion, cannot be one hundred per centers. This excludes the negro and the Indian, who is certainly an American but is not white. It eliminates the Jew, who is not a Gentile; and the Catholic, who is not a Protestant. And it excludes a white Protestant Gentile of English or German birth, who may be everything else but is not American-born. Obviously, there is no logic in this, for classes are excluded for exactly opposite reasons. There is nothing in it except the one

fact which always animates every kind of intolerance—the fact of difference.

It is true, as Prof. Shailer of Harvard pointed out long ago in his book, "The Neighbour," that this fact of difference operates only when the two different groups come into contact with each other. Prejudice is always strongest on the frontier. The Nebraska does not have the active prejudice against Mexico that animates the Texan nor against Japan that we find in California, nor against the negro as in the solid south. Not that Nebraska is a land favored peculiarly by justice, but that it has no direct contact with large numbers of these different races. Naturally, this contact often opens the way to real acquaintance, before which intolerance grows faint and may even vanish. American soldiers in the occupied districts of Germany brought home enough German brides to show how quickly prejudice breaks down on acquaintance. Christian scholars of the time of Humanism learned Hebrew from Jews whom their medieval predecessors would have avoided as the plague, and a new respect for Judaism began to spread. But as long as the contact of the two peoples is a frontier contact only, in separate classes, and directed by their different status in the world, such contact merely ministers to the intolerance which real knowledge and real friendship would break down.

IF THESE general principles of intolerance are true, we can apply them at once to the peculiar situation of the Jew—everywhere at home, yet everywhere the creature of prejudice; not so very different from the other white nations among whom he lives, yet always distinct from them and always the target of intolerance. Every movement of bigotry, aristocracy, militarism, Junkerism in every land makes anti-Semitism one of its cardinal shouting-cries, from the emigrés of Russia to the royalist anti-Dreyfusards of France. The Jew is hated everywhere simply because he lives everywhere, and is everywhere a little different from other people. The Jew has a distinct religion, a peculiar tradition, an appearance which can sometimes be distinguished—he is different from other people. And the extreme bitterness of this anti-Semitism, more than of any other anti-party the world over, is simply because everywhere the Jew lives on a frontier, in direct contact with the intolerance of other peoples. Every Jew lives on a Franco-German frontier, or

a Mexican-American one. Even in the United States of America, with its proud tradition of tolerance written into the Federal Constitution, there is now a movement of anti-Semitism. The most obvious condition of its rise is the increase of the Jewish community of America, that is, the extension of the frontier line, the contact of more Americans with this "alien," which means different people. Add to that the hatred of certain foreign groups aroused during the war, the suspicion of certain radical groups directly after it, the general unsettled condition of world opinion, and the vast increase of European anti-Semitism as the parties of reaction were thrown on the defensive—and the exact form of American anti-Semitism begins to show itself.

But all these local details do not obscure the real nature of this prejudice which we face in America today. It is just another form of the intolerance of everything different which the wandering exiles have had to face during their two thousand years of homeless persecution. Of course, all this has had its effect on the Jew. It has driven the Jew into intolerance in his turn. His intolerance has never expressed itself in terms of persecution or violence, very seldom in terms of hatred. The intolerance of the Jew became, in self-defense, a pride in the Chosen People of God, in his ancient lineage, in his family loyalty, in his glorious tradition. He then emphasized the fact of difference from other peoples, just as they did, and the Jew looked down on the rude, ignorant *goy*, just as the Christian despised the uncouth, alien Jew. Intolerance has but one virtue—it makes for loyalty to your own. It has many vices, beginning with false and ignorant pride, culminating in bitter, malignant hatred.

IF intolerance is this natural, universal force, what then is tolerance? How can tolerance ever hope to succeed in a world divided into so many hostile and suspicious groups? Tolerance means the exercise of the individual intelligence. It means that a man has dared to look at the facts and to say: "My people are wrong. This foreigner is just as good as I am." Or this Jew, or Catholic, or negro, as the case may be. It means that a man has the courage to defy the public opinion of his own people, and to use his own brains instead of going along with the crowd. It means that general principles of right and wrong, applicable universally, have begun to replace the old tribal morality, of sticking by your

own through thick and thin. Tolerance represents the growth of free inquiry, of science, of the unbiased use of the human intellect, the broadening of the human sympathies. It represents also the breaking down of group control, of the instant and unthinking emotional response of the crowd to that which is congenial or against that which is different. Tolerance is the typical virtue of the modern world because the modern world is becoming increasingly self-conscious, intelligent and independent, and especially because the modern world is beginning to afford opportunities for real acquaintance between different peoples, not merely the superficial frontier contacts which make for prejudice. Above all, tolerance marks the growth of the larger, more inclusive group which takes in the smaller ones, and outlaws intolerance between them. In the American army during the war intolerance was at its lowest, simply because all the various elements in our people were acutely conscious of their common country. Old-time prejudices, left over from the Civil War, were forgotten. Religious and racial intolerance were minimized because there was a common cause, and a common intolerance of a common enemy.

THE coming of tolerance between any two groups, then, means that these two have been included, in the minds of their own members, as parts of a larger, more inclusive body to which they both owe loyalty. Such a tolerance between the nations of the world, now so ready to make war at the slightest provocation, would imply an international or a supernational loyalty, a genuine brotherhood of man, and a real fatherhood of God. It means that intelligence has made inroads into the old habit of following the group custom blindly through thick and thin. It means that sympathy has succeeded hatred, that suspicion has given way to brotherhood and love. Tolerance is the supreme challenge to the authority of the mob to master the thinking man. Treachery to one's own nation or faith is no such challenge, for that simply means that the traitor preferred another rule and another standard to the one in which he was born. But tolerance is the challenge; it serves notice that no absolute authority, no ancient usage of hatred or bigotry, no instinct to fear the stranger, can forever dominate.

The other day I came across an interesting summary of this whole question in "The Group Mind" by Professor William McDougall of Harvard.

Dr. McDougall says of the modern world: "Instead of maintaining universal intolerance, we have made great strides toward universal tolerance... The religious tolerance and liberty of the modern era are features of the general increase of tolerance and liberty, and must be ascribed to the same causes as this wider fact. For long ages men have felt sympathy and given considerate and just treatment to those who have been nearest to them; at first, to the members of their own immediate family; later to the fellow-members of their own small society; and then, as societies expanded into complex caste societies, to the members of their own caste; later, as castes were broken down, to all their fellow-citizens; and later still in some degree to all men." And he concludes the examination of the subject by saying: "The coming of religious toleration was due to the application of the spirit of inquiry to religious systems; these inquiries produced irreconcilable sects, whose strife prepared the way for compromise and toleration."

ONE more question arises naturally in our minds before we can accept this analysis and use it as part of our daily thinking and acting: what is the effect of such toleration on our own loyalty to our own people? Does the philanthropist neglect his family, or the man without strong religious hatreds prove careless of his religion, or the lover of mankind prove a poor patriot? That is the usual opinion, and therefore a very effective argument against the position which I have here tried to establish. But this opinion is directly contrary to the facts of the case. Does family affection make for or against love of country? Naturally, the former, for loyal children are also loyal citizens. Should the man who would love his country, on that account hate his city or his state? Of course not; love of his native land begins with the smaller unit, which he knows best, and then grows to the entire nation, which includes it. And in the same way loyalty to the cause of humanity need not mean, cannot mean disloyalty to the cause of the nation, which is so great and important a part of the human race. But, on the other hand, the patriotic American does not hate Illinois because he has moved to Indiana. Love of one's own state persists without hatred and intolerance of the other state, just because the two are members of the American nation, and the inclusive loyalty makes the other loyalties less bitter and less contentious against each

other. Why in the Balkans, states much smaller than Indiana and Illinois, are there armies always ready for a cause of complaint against the other? That is because they have as yet no common loyalty. It is because the free intelligence has not yet broken through the inborn suspicion and intolerance of the human pack.

PROBABLY we can never expect all human beings actually and actively to love one another. That seems illusory in light of the history of human nature. But there is every prospect that tolerance will spread as world intelligence becomes more enlightened, and as more people in each generation share in that world intelligence. And this spread of tolerance will make always for larger and more ideal loyalties, including the warring nations and hating sects of today, even as nowadays the city includes the family, or the nation includes the state. Hatred toward the Jew takes its place today in the hierarchy of hatreds as one of the strongest and most widespread of all. Therefore it will probably be one of the last to go as tolerance overcomes intolerance the world over. But every step toward the discovery of new truths or toward the dissemination of the truths already known is another step toward the destruction of all prejudice and toward the real liberation of the Jew. Naturally, the Jew himself will overcome his prejudices at the same time, as he has shown himself pathetically eager to do at several times of false security in the past.

The great hopeful fact of it all is this: tolerance begets tolerance. That hatred causes hatred is well known, for it is the normal course of every personal fight or national war. Each unfriendly act on one side is followed by one from the other, until nations enter warfare all ready to hate one another, and leave it hating more than ever. But friendship, fairness, tolerance, have the same way of spreading by their own inner force. If America discriminates against Japanese immigrants, the Japanese think of ways to show their dislike of America. But if America gives back the Boxer indemnity to China, the Chinese send their students to America, then they return to their native land with an attitude of friendliness, and the process of tolerance and peace, once begun, grows by its own power. Lines of tolerance radiate from every true center of justice, of inquiry, of religion. Human growth is slow, but we can mark its methods and take part in its tremendous process.

Jewish Pioneers of the Twentieth Century

(Continued from Page 193)

knowledge of this state of affairs. Quite obviously, in a short stay one cannot expect to find out all the personal details.

We, however, heard this on very good authority.

It seems to us obvious that where one cannot even choose one's own clothing and keep to it, where one can have no choice of food, and where one has no money of one's own to satisfy one's individual desires, there all individuality has gone and with it the far more precious thing, personality. The halutz and the halutzah think otherwise. We will take an actual instance. Eyn Haroud is a kebuzah (communistic colony) of some two hundred people, men and women. The land belongs to the kebutzah and is worked in common. The inhabitants eat together in the communal hall and all eat the same food. If there is not enough to go round—as happened last year—then they all starve together. Mothers do not look after their own children. They are looked after by nurses specially appointed for that purpose. If we remember correctly, these same haluzoth work sometimes on the land and other land workers then become nurses. The nurses did not appear to us to treat the children with that love and care with which mothers are wont to look after them, but perhaps the children will be physically stronger as a result of being brought up by people other than their mothers. Modern abnormal psychology points in this direction. Time alone can show. There is a small hospital and we are glad to know that the two doctors there do not have to work on the land. There are no houses yet. The halutzim live in huts or tents.

WHAT types of men and women does this kind of communal colony produce? Have they had all their individuality crushed out of them? As they streamed into the eating-room after their day's work no one seeing them could have suggested lack of individuality. Their clothes might have been held in common, but there are other methods of expression. There is the hair and the beard, and, above all, the face. There were some who were perfectly clean shaven and who wore their hair short, well-washed, spruced-looking individuals. Others were clean-shaven, but wore their hair long and brushed back. These looked more like poets than anything else. Others had shown their individuality by letting their hair and beard grow wild. These gave

the appearance of wild, revolutionary Bolsheviks. It was not till one spoke to them that one realized how deceiving looks could be. There were, of course, large numbers who displayed as little originality in the cut of their hair as they displayed in their communistic dress. That, however, was only to be expected. In short, if one were to compare these men with a crowd of men surging out of a factory, where individualism rules, the comparison would doubtless prove that the communistic halutzim and haluzoth had much more individuality about them than the individualistic workmen.

As one very intelligent halutbah explained to us, it was perfectly possible to choose a circle of friends out of two hundred people, to talk with them, eat with them and dance with them. "Communism does not mean," she said, "that the two hundred of us have got to live always in each other's company. We show our individuality by the friends we make, the things we talk about, and, above all, the thoughts we think." This was certainly a very admirable way of looking at things, but we still felt that we should like a little more individuality than that. Of course, there is immense local patriotism and pride in the achievements of the little community. Everybody seems to feel as much happiness over the success of the incubators of the kebuzah as a private business man among us would feel at the success of his own business. They have enlarged the altruistic sentiment so that they appear to be able to feel the progress of the community as if it were their own. They, too, are wonderfully cheered by the interest shown in them by outsiders. They are willing to put themselves to great inconvenience for us. They told us with infinite pride that the present prime minister of England had stayed with them for some days.

THE halutz has very little religion. We are using the word loosely and mean that he does not trouble himself about religious expression, Jewish or other. That he has religious feelings we do not doubt or he would scarcely find the enthusiasm he does for his work. He does not bother about building a synagogue. He is indifferent to prayer. Saturday is a perfectly secular holiday for him. When he gets meat—that is unfortunately seldom enough—he does not trouble himself as to the method of slaughter. He is not

averse to eating bread on Passover. But there is one Jewish trait which he will fight for with the greatest concern, and that is language. He is very particular about the necessity of reading and speaking Hebrew and to Hebrew he cleaves religiously. The halutzah very often comes to Palestine without a knowledge of Hebrew. She very soon gains it in the country. Many halutzim refuse to speak any other language. At Hulda we met a halutz who had lived in New York for many years, and who, we were told, spoke English fluently. He told us that "he had forgotten it," and explained to us in Hebrew why it was vital for the Jewish people to speak Hebrew. His arguments were sound enough. This is not the place to reproduce them. The Hebrew of the halutzim is distinctly modern, having nothing whatsoever in common with the language of the Bible or of the Midrashim.

The halutzim far outnumber the haluzoth. We do not know whether there are any exact statistics of the proportion of men to women. We should say at a hazard that it is about three to one. At any rate, there can be no gainsaying the fact that there is a large preponderance of men. Quite obviously the rough life that pioneering demands cannot have so strong an appeal for women as for men. The disproportion of numbers is, therefore, not at all surprising. But this inequality of the sexes in numbers is going to raise some very difficult problems in the near future. An allied problem, and, what seemed to us a far more menacing one than the Arab problem, is the tendency of the halutz to avoid marriage. The halutzim belong, almost without exception, to the intelligentsia, and all over the world this same tendency among the intellectuals is at work. Palestine cannot always be fed by immigration. The halutzim are quite aware of the problem, but are not at all willing to set about solving it. We were unable to find out what the haluzoth think about it. We do not think the fault lies with them.

THE halutz is able to govern himself, and he soon forms a Va-ad in which discussions about the way the community's life should be carried on are held and decisions arrived at. Where the halutzim live together, there appears to be very little interference from the central government. This independence gives the

(Continued on page 214)

Prophecy Is Not Dead in Israel

A Christian Minister Reviews a Jewish Convention

By John W. Herring

REFORM Judaism met last week in St. Louis for its biennial council. I was privileged to be a visitor and am jotting down these impressions because it was the sort of experience that one wishes to pass on to his friends. For prophecy is not dead in Israel.

I will not attempt a scribe's report, because, in the main, the action taken dealt with the domestic problems of the Union of American Hebrew Congregations, and because nobody reads even his own church convention minutes.

But I wish that I might help some in our Christian family to tune in on the spiritual vibrations of prophetic Judaism. The convention was unique, and Christendom cannot forego an interest in the state of health of the mother faith.

The story of the convention might be called "The Story of the Broken Gavel and the Spring Steel."

The gavel was broken in the sisterhood meeting. And it was broken not because women love simultaneous conversation, but because earnest conviction was in the air and pressed for expression. That gavel broke in the attempt to harness enthusiasm. It is symbolic of vitality and the Sisterhood may well be proud of the splinters.

The "spring steel" was the clean, resilient, prophetic spirit ringing against the brittle stuff of conservatism. The honours were largely carried by prophecy. Amos, Isaiah are still daring the princes of twilight on. Prophecy is not dead in Israel.

Rabbi Wolsey of Cleveland brought in a courageous manifesto of the social conscience of Judasim. It came out squarely for the eight hour day, the universal day of rest in industry, the protection of the child, the woman, for the inalienable right of labor to organize and bargain collectively, for employees insurance, etc.

A prominent layman was recognized. A man of evident influence.

"Impractical—well meaning—but unsound—does not represent our congregation." Finality. Patronage.

But the prophetic stock is irreverent toward human finality. It takes its orders from a higher authority. This man's own rabbi secured the floor.

"The last speaker does not speak for prophetic Judaism. Nor does he speak for his congregation. Nor does he speak for me."

The manifesto carried.

AND this is interesting to note. An amazing percentage of conservatives and radicals alike in that convention recognized the ancient right and duty of a man to take his stand before power and position and voice his conviction. The chances are that this layman honored his rabbi for challenging him.

Said one rabbi, "They expect it of us." Judaism has its ecclesiastical cowards. Some of them have their reward in political preferment. But the spirit of the Herdsman has been carried down in the line of Wise and Hirsch and many another vibrant voice to this day.

One misses in Judaism, as seen at St. Louis, many things that are familiar to us in Protestant church councils. Judaism has also important suggestions to make to us. It has unique achievements which we may well envy.

Let me give a few impressions here.

Jews go to meeting when the convention bugle sounds. Most of us do pretty well if we muster one half of one delegate per church for a national convention. I was amazed to find nearly fifteen hundred delegates from 277 congregations at St. Louis, about five to a congregation.

Again, the Jewish laymen broke our rule and vastly outnumbered the rabbinate present. When four laity to every rabbi give a week's time to a religious convention, it spells interest. I have attended church conventions where a lay delegate was put in a glass cage as a rare and valuable specimen.

And although comparisons are not only odious, but impossible, one was bound to admire the learned rabbinate. Seven to nine years of training in the Hebrew Union College stand behind most of them, giving them an intellectual power which is amazing in the aggregate. It is difficult for a non-Jew to appreciate the full flavor of the significant tradition now centuries old of the rabbi as a "learned man." We are accustomed to the sanction of a spiritual "call" which sometimes blankets ignorance. The rabbinate is secular and depends upon learning and personal qualities for its halo. The confessional in a rabbinic study finds the ministry of a guiding mind as well as of an understanding spirit to a very unique degree. It is my sincere conviction that we ought to borrow the tradition of learnedness if we can. I left St. Louis more than ever im-

pressed that the age cannot afford to undereducate its spiritual guides, whether they minister at the cross-roads or the metropolitan centers. Ignorant labor is expensive labor in God's modern vineyard.

THE council was democratic. No program committee or resolutions machine owned it. Diplomacy was at a discount. If there ever existed an ecclesiastical railroad in Reform Judaism it had been ripped up before this convention met.

"The trouble with this democratic business," said a delegate, "is that even the authority of a competent committee isn't accepted." Exactly. The trouble, and the glory.

Action was slow and debate long. But, far more valuable, the intangible consciousness of the group could be felt to move forward under its own power. New shapes of conscience could be seen taking form. New groups were achieving self expression. The new liberalism outlined itself plainly against the orthodoxy of the old liberalism.

There was little for the secretary to spread upon the minutes, but there was good food and plentiful for the spirit of Judaism.

There was a wealth of fine honesty. Jews are realists as well as incurable idealists. Particularly fine was the vigorous denunciation of prejudice between Jew and Jew, between older and newer immigrations. One caught the ancient accents in the denunciation of those that were at ease in materialism, perfunctory in the things of the faith.

"What doth the Lord thy God require of thee? To do justice, to love mercy, to walk humbly. To lift high the home. To wage moral war in behalf of the oppressed. To free the spirit; to labor for fraternity. To protect the woman, the child. To ground our life in spirituality as the cornerstone of the morrow."

Again and again.

Such was the tenor of the council.

A rabbi said, "We belabor our people in season and out for their neglect, their worldliness. But we know, as you see today, that Judaism is a living thing."

A curiosity lingers: How many Christians are Christian enough to be glad that Judaism is a living thing bringing spiritual power to its followers?

In the Public Eye

They Call Him A Second Hamilton

THE re-election of Paul M. Warburg as president of the Federal Reserve Board advisory council recalls the fact that the federal reserve system is the offspring of the brain of this financial genius. This is no small honor, especially when one considers that experts have called this system "the greatest



PAUL N. WARBURG

Re-Elected President of Federal Reserve Board Advisory Council

financial measure since the days of Alexander Hamilton."

If Hamilton, as one statesman put it: "struck the rock of our natural resources and made abundant revenues gush forth,"—Warburg is the man who put the stop-cock on this gusher and made it possible, for the first time in our financial history, to regulate the flow. In fact, many economists firmly believe that at least one financial panic has been averted by this measure; and, although amendments to it will probably come into force from time to time, there is little doubt that the banking principles which it embodies will remain a part of the American system for a long time.

Mr. Warburg has interwoven his personality so closely into the shaping of American fiscal policies, that it is difficult to imagine him as anything but a native of the United States. As a matter of fact, however, he was born

and educated in Germany. In 1894 he married Nina J. Loeb, and for many years was a member of the famous banking firm of Kuhn, Loeb and Company. Upon being appointed member of the Federal Reserve Board for the term of 1914 to 1918 by President Wilson, however, he resigned all his directorships, trusteeships, etc.

In 1917 Mr. Warburg was appointed member of the United States Section of the International High Commission. Today he is chairman of the Board of the International Acceptance Bank, New York City; director of the Baltimore and Ohio Railroad, of the Western Union Telegraph Company, of the Union Pacific Railroad, of the Farmers' Loan and Trust Company and of the National Employment Exchange.

Far from being interested in purely business pursuits, Mr. Warburg is a patron of the arts and an advocate of social and economic reforms. This is attested to by the fact that he is trustee of the National Child Labor Committee, treasurer of the Institute of Musical Art and trustee of Tuskegee College and the Institute of Economics.

quite clearly indicates, has not been altogether a handicap. He is neither an Andy Gump demagogue, who boasts of "wearing no man's collar," nor, on the other hand, a mossback stand-patter. His early life has given him enough business experience to steer an even course between extremes;—and a practical insight into public affairs that many a theorist lacks.

Isaac Bacharach was born fifty-five years ago (January 5, 1870) in Philadelphia. As a boy he moved to Atlantic City where he attended the public schools and graduated from the high school at the age of fifteen.

He engaged in business and became, first, a member of the Bacarach Real Estate Company and later, president of the Atlantic City Lumber Company. Some years after that he was made first vice president of the Second National Bank and director of the Atlantic Safe Deposit and Trust Company.

Mr. Bacharach's political career began in 1907 when he was elected a member of the city council of Atlantic City. Four years later he was sent as a representative to the New Jersey

Meet the Gentleman from New Jersey

SINCE the days of Hyam Salomon, the Jewish patriot of the Revolutionary War, there has never been a time when some Jews have not entered actively into the political life of the nation. An imposing list might be made of those Jews who have served as judges, legislators, diplomatic representatives, cabinet members, Jews who have not only served but have served long and capably.

Among the names of those who were recently elected to Congress again appears the well and favorably known one of Isaac Bacharach, representative from the second New Jersey district. This year he will enter upon his sixth term. He has served in the Sixty-fourth to the Sixty-eighth Congresses (1915-1925) consecutively, and has made a record to which his constituents point with pride.

Unlike most members of Congress, Isaac Bacharach is not a lawyer. This fact, his record for the last ten years



CONGRESSMAN BACHARACH
Enters Upon Sixth Term

House of Assembly, and in 1911 was elected to Congress.

The gentleman from New Jersey is a Republican—and, it goes without saying, a Ben B'rith.

From Newsboy to Subway King

AT any rate that's how Horatio Alger, Jr., would have described the phenomenal rise of Samuel R. Rosoff, the latest building genius of that city of building geniuses—New York City.

Rosoff landed in this country from Russia at the age of eleven, just thirty years ago, and kept just outside the clutches of the proverbial wolf by selling newspapers in Park Row. Today he holds a contract for the construction of a section of the new St. Nicholas Avenue subway route—a \$4,167,-000 job!

While the change from newsboy to capitalist is told in a single sentence, the actual accomplishment of this feat took many years of hard work, hustle and push. The story of Rosoff's life, in fact, is typical of the opportunity offered to ambitious youth in America. It is such stuff as the dreams of correspondence school pupils are made of, as well as editorials of the more conservative newspapers.

Many protesters against the present immigration laws and their restrictive quotas, will see in Rosoff the best refutation of the present policy of Secretary of Labor Davis and his followers



SAMUEL R. ROSSOFF

His Life-story Sounds Like Romance

in Congress. If Rosoff had been born a generation later, at any rate, he would have been one of the hundreds of thousands unable to pass the quota requirements. And this thought, in

turn, raises the question of how many potential Rosoffs are today stranded in foreign ports. Rosoff, as well as New York, has his parents to thank for making up their minds early to become Americans.

Although starting his career in typical paper novel fashion by hustling newspapers, his later life differed somewhat from the routine of the ordinary "Pluck and Luck" and "Grin and Win" boys. At least no hero in memory has been known to climb the ladder of success via the ash pile. Yet that is exactly what Rosoff has done. He worked his way up, bit by bit, until he became "the ash king" of New York, getting contract after contract to collect ashes and refuse for the city, in Manhattan and The Bronx—and all on a shoestring capital!

From ashes he went into road building and became president of one of the largest firms supplying contractors, builders and brick plants, in the east. Today, as head of the Rosoff Engineering Company, he is a real "subway king."

A Jewish Legislative Chaplain

ONE never knows in exactly what way Dr. Rudolph I. Coffee will next pop into the public eye. Every time he pops, he seems to do it in a different way. He began this habit, shortly after being graduated from the Jewish Theological Seminary of America and while still an assistant in education at Teachers College, Columbia University—one of his various *almae matri*—by organizing the religious work of the Y. M. H. A. of New York City. This was from 1900—when he was twenty-two—to 1903. The next two years he attracted attention by superintending the Hebrew Orphan Asylum of New York. From 1906 to 1915 he established a reputation as a brilliant preacher, while rabbi of "Tree of Life" Congregation, in Pittsburgh. The next two years he made a distinguished record as director of the social service department of the Independent Order of B'nai B'rith, in Chicago.

From 1917 to 1920, Rabbi Coffee officiated at Temple Judea, Chicago, in the meantime exercising his writing ability by penning editorials for a local Jewish weekly. Then, after a year with the Collingwood Avenue Temple of Toledo, he succumbed to the call of California and accepted the rabbinate

of Temple Sinai, Oakland, a position which he still holds. Here his editorial ability cropped out again and he was given the editor's chair of the (San Francisco) *Jewish Times*. Between times he worked on his books, of which "Hebrew Cosmology" was published 1908, "Israel's Contribution to America," in 1910, and the "Temple Judaea Manual," in 1919.

While eminent as a theological scholar, sociologist, preacher, journalist and author have kept Dr. Coffee popping into the public eye heretofore, the present occasion for his reappear-



ance is the unique distinction which he has won of being elected chaplain of the assembly of the state of California.

DR. RUDOLPH I. COFFEE
A Versatile Rabbi

Jews have held many high offices in this country, yet none has ever before been chosen to minister to the spiritual needs of an American law-making body. Whether California legislators are in unusual need of religious guidance and have selected Dr. Coffee because he is one of the most impressive clergymen of the Pacific Coast, or whether Californians are unusually liberal-minded, one cannot say,—at any rate the selection is decidedly complimentary to Dr. Coffee's personality.

Napoleon's presence on the field of battle was said to be worth at least an army corps. Dr. Coffee's appearance in a state legislature should be worth at least enough to offset a half dozen Kleagles, a handful of Grand Aulics and perhaps even a Grand Goblin.

Silbermann

By Jacques de Lacretele

The sixth installment of the French prize novel

SILBERMANN is persecuted by his school fellows because he is a Jew. The fact that he is extremely intelligent and possesses a wide knowledge of the best French literature only excites more prejudice against him because it marks him as different from the other boys. His only friend and would-be protector is a school-fellow, the writer of the story. This boy is actuated by admiration of Silbermann's gifts and a lofty desire to defend a victim of injustice. In so doing he is forced to give up his valued friendship with Philippe Robin and is finally ostracized by all the boys in the school. These boys are further incited by the anti-Semitic organization known as the "Frenchmen of France" of which Philippe's uncle is a founder. As the attacks on Silbermann increase in violence he becomes bitter and hopeless. At last the trouble culminates in legal charges against Silbermann's father. He is a dealer in antiques and is accused by the newspaper owned by the "Frenchmen of France" of selling imitations as genuine antiques and of buying and selling stolen goods. When it appears that the writer's father is to be the examining judge in the case Silbermann appeals to the boy for assistance. Silbermann claims that the whole affair is a conspiracy by the "Frenchmen of France" and begs his friend to tell his father the facts in the case from the Silbermann point of view. This the boy promises to do.

IN the narrow room, with its dark green upholstery, my father was working at his heavy, black oak desk. Behind him, in a bookcase of the same wood, were rows of law books, all in the same monotonous binding of black cloth. Against this harsh background stood out his face, with its firm features which, though lacking in elegance, had a certain nobility induced by the severe atmosphere which he radiated.

I said "Good evening" to him in a very faint voice, for as I got into the room I felt that I was on a mad venture, and I immediately told him that I had some information to give him on the subject of the Silberman business. I proceeded breathlessly to impart to him all that I had heard in the morning—the political reasons, and suspected intrigues behind the accusation, the impossibility of my friend's father being able to prove

his good faith, the necessity of dismissing the case at once in order to put an end to the attacks—in a word, the exact version of the affair as given by Silbermann.

How I, who was usually so timid and silent to a fault, found the necessary boldness and skill to plead like this, I do not know. It was as though I beheld a flame before me which nothing earthly could extinguish, and which fired my spirit with an extraordinary ardour. My mission, I murmured to myself, my mission.

My father had listened to me without interrupting. Then he beckoned me over to him.

"Have you seen this man, M. Silbermann, recently?"

I said "No."

"Then it's your friend who has told you all this? It was he who begged you to intervene?"

"It was he who told me the truth about it, but it was my conscience, father, my conscience that made me come to you."

"You use words without discrimination, my boy. Your conscience, on the contrary, ought to have forbidden you to act in a way which might interfere with the course of justice. I have no cognizance yet of the deeds which your friend's father is accused. I don't wish to remember anything you have just told me, and I will not let my decision be influenced."

At these words I realized that I had failed in my mission, but, with Silbermann's "save me" ringing in my ears, I felt I must make a last effort. With the idea of moving my father to pity, I described the curse which followed Silbermann, his secret agony, the terror under which he lived continually. I confessed how much this state of mind touched me, and in the hope of softening him I betrayed signs of my mad friendship and my torment. It was the first time I had analyzed my own heart, and, intoxicated by the words, I gave myself away with an open warmth of feeling. In my passion I gave voice to the ingenuous cry:

"Ah, I never knew it was possible to have such a feeling for anyone except one's parents!"

And with a supreme gesture I threw out my hands in supplication towards my father.

My father had risen. He had taken my outstretched hands in his; he did not press them firmly, but held them by the wrists with the feigned tenderness of a doctor. I had lifted up my face to him, and he looked deep into my eyes.

"That is not a normal feeling towards a school fellow. What is at the bottom of this attachment between you?"

He had spoken these words with a clearness that betrayed a hidden meaning. I could not answer his question plainly. To do so would have required a knowledge of the tenderest and most mystic regions of my heart. I made a gesture of embarrassment. And all at once, like an unclean darkness enveloping me, I caught a glimpse, in the dark eyes which were fixed on mine, of the base conjecture by which he had misled himself.

The upheaval of my being was such that, after letting escape a cry of revulsion, my one idea was of flight, not of self-justification. Ashamed of my father, I turned my head away and tried to disengage myself from his embrace. But now my father pressed my fingers.

"Confess . . . confess," he said.

I raised my head again. This was no longer my father. His face, always rigid and rarely moved, had become unrecognizable owing to the excitement and animation which suspicion and inquiry had imparted to it. It came close to mine, and with glowing pupils and hurried breath it questioned me in a dumb language, with cunning and almost a suggestion of complicity, which was as incomprehensible to me as the jargon of criminals to an innocent boy.

Then this expression disappeared. My father thought for a moment. Finally he slowly freed me, and raising his forefinger on high, he pronounced these words:

"I shall refrain from condemning you without proofs. But listen to me carefully, my boy. An exaggerated friendship, such as you have conceived for this boy, is always to be avoided. In this particular case, in view of the present situation with regard to his father and myself, it cannot go on. I therefore ask you no longer to consider him as one of your friends."

He had regained his habitual expression. And as I backed out of his study, carrying away with me a vivid impression of the stamp of justice and austerity on

SILBERMANN

my father's face, I thought to myself, with a feeling of stupor, how often these irreproachable virtues inclined to inhuman decisions and unworthy thoughts.

The following morning I found Silbermann again waiting at the corner of the street. He anxiously asked me what was the results of my efforts. I told him nothing of the scene that had taken place; I only said that my father had as yet no knowledge of the affair and that he had promised nothing.

"But who would have influence with him?" said Silbermann impatiently. "One of his colleagues? Some political notability? My father knows several."

I shrugged my shoulders and disabused him of the idea. Was it reasonable to think that a man who had given his son's plea such a rude reception would allow himself to be influenced by a stranger?

Silbermann went on in a voice overwhelmed with consternation.

"This morning again there's a terrible article against my father in the *Tradition Francaise*. Now that my father's case has been submitted to the courts, cannot his enemies leave him in peace?"

At this moment we were passed by a group of Xavarians on their way to the *lycee*, and they looked back several times tittering and whistling, as they caught sight of Silbermann. Silbermann at once straightened himself and took my arm with an assumption of ease, and said to me dully:

"There! Look at them. . . . What cruelty! Ah, I know only too well the meaning of Christian charity!"

Then he went on, with a savage face: "But they shan't triumph over me. They want to hunt me away from here. I shall resist. I shall prove to them that I've got the qualities which are attributed to my race. After all, I'm not the first Jew to be persecuted."

And I could feel his fingers digging deep into my arm.

But if he was not the first, it might be said that his pitiful person was loaded with all the legendary universal reprobation that had been cast upon Israel. For, at school, since the time that Silbermann had come to be regarded as the son of a thief, those who had teased him simply out of fun, and not because he was a Jew, changed their attitude towards him. It was as if this disgrace had opened their eyes; they now discovered the Semitic type in Silberman in the same way that one notices the monstrous thumbs and degraded ears of the man in the dock. Together with the others they were content to brand him with the convenient epithet, "dirty Jew," and now each one, without exception, made Silbermann feel the full

weight of the opprobrium of his race. In the same way, whatever his political views, each boy read the royalist paper in which Silbermann's father was daily described as a thief and a despoiler of churches, was daily depicted in a comic and odious light. Silbermann found copies lying about everywhere, sometimes put on his desk in form or slipped into his case.

The attacks had started again, and every day they became more violent. Silberman's arrival was watched out for in the courtyard, and as soon as he was seen the booing began. Then I would rush over to him and clear a way for him. We would walk up together in the middle of the general scramble. I was bespattered by the abuse and ridicule which covered our path.

"Thief! Put him in jail!" they shouted.

Since he feared above all that, as he had said to me, the notoriety given to his father's adventure would make it necessary for him to leave the school; Silbermann restrained himself from doing anything to make these scenes more violent and did not answer back as before. He endured the blows and insults with lowered head and made his way to the form-room with a skillful pertinacity as though the one thought in his head was to reach his desk.

As I walked by his side, sharing the same humiliation, I felt an infinitely pleasant sense of exultation. "I am giving up everything to him," I said to myself, "the affection of my friends, the good will of my parents, and my honour itself." But as I thought of these sacrifices, a great gust of emotion expanded my breast as though I had suddenly been borne to the top of a mountain.

Our masters themselves did not disguise their disapproval from Silbermann. One had relegated him to the last bench of the form and scarcely looked at him when asking him a question. The other one condoned rude remarks about Silbermann which were frequently chalked up on the blackboard, and he even enjoyed reading them out of the corner of his eye. These things were not lost on Silbermann, but he didn't show it. Here too, for the same reasons of prudence, he conquered his pride and his hasty nature. I scarcely recognised his face. Except for a bitter twist of the mouth, as though he had literally swallowed the insult, its expression on these occasions was humble and unmoved. It seemed as though now, in order to attain his object, he disguised his young, fine nature under an old cloak inherited from his ancestors, a servile and

shameful garment, but of a proved texture.

The disturbances about Silbermann increased to a point which forced the head-master to take definite steps. We were watched more than ever in our yard, and an usher was specially told off to stand at the school gate and bring him to the form-room. After that the fracas which used to herald his approach ceased, but all the boys formed up silently to watch him pass. Silbermann came up. His face was ghastly pale. I perceived between his rigidly lowered eyelids a short, sharp glance like a dagger piercing its sheath. He slipped along by the green, followed by a man in black whose expression was severe and bored. This kind of ceremony seemed to give his misfortunes an official sanction, which aggravated them. But, unhappy though the position was, he accepted it.

"I don't mind anything," he said, "provided I can stay on at school."

Alas! Little did he suspect that it would be due to the very person to whom he was confiding that he would have to leave.

One day, soon after we had come out of school, when he had just been submitted to some painful insult—perhaps, too, it was one of the days on which his father was being examined—his courage flagged.

"I am at the end of my tether," he said. "All this hatred round me. I can see quite clearly that I shall never realise my dreams. . . . What is the good of going on? I ought to leave."

I wanted to comfort him and, so that he might realise my affection for him, I said:

"And what about me? What's to become of me, if you leave me?"

"You?" he answered rather brusquely. "You would not take long to forget me, you would go back to Robin."

"Never," I protested indignantly.

I seized his hand and held it in mine. But he went on in the same mournful strain, and the hopeless sense of fatality conveyed so convincingly the inevitability of the way that it would end, that I let his hand go as at the bidding of destiny. And that very moment I saw my mother come out of the shadow from which, no doubt, she had been watching me pass by. The cruel executioner of the sentence which I had foreseen, she came up to me:

"So that is how you obey your father?" she said to me in a lofty, severe voice.

(To Be Continued)

News in Views:

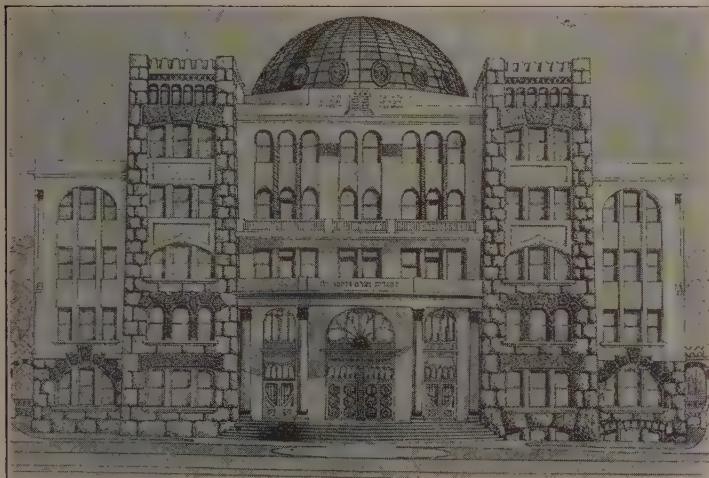


The seventy-fifth birthday of Adolf Kraus, president of the Independent Order of B'nai B'rith, was celebrated at a banquet given by the four Chicago lodges on February 7. President Kraus is shown above accepting the congratulations of Mayor William E. Dever of Chicago. Two young farmers of Palestine (left), Joseph Saphir and David Sternberg, have come to this country to raise funds for the Young Jewish Farmers' Union of Palestine. The money will be used for buying farms and building houses and stables. Both young men are veterans of the World War. Jascha Heifetz, world famous violinist, is now an American citizen. He is pictured here (below, left), getting his final citizenship papers.

Photos by International Newsreel



A Banquet in Honor of President Kraus, Jewish Farmers, Other Notables, and the Yeshiva of America



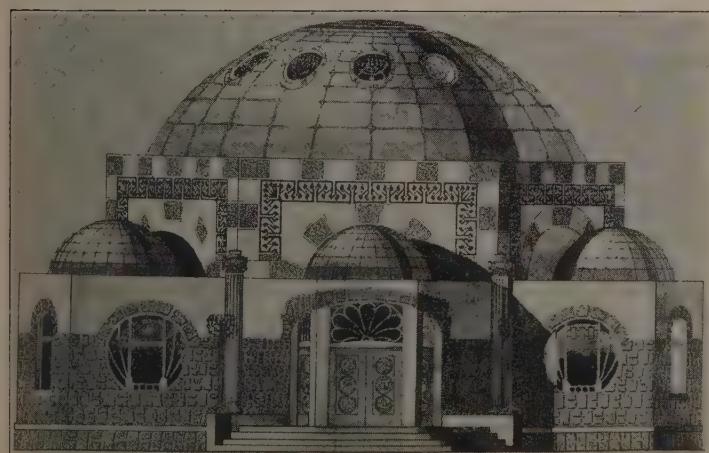
Plans have been drawn for the proposed \$5,000,000 Yeshiva of America, an institution of Jewish learning, to be located on Amsterdam Avenue, New York City. The library, shown above, as well as the other buildings, is designed in the style of architecture used in ancient Palestine. The seminary and teachers' college (below), the central unit in a group of five buildings, is designed in part after a section of King Solomon's Temple. Miss Rosalie Cohen (above, right) is being congratulated by a member of the faculty upon her graduation from a Brooklyn high school. Although Miss Cohen has been blind from infancy, she graduated at the age of eighteen, and now expects to continue the study of music, for which she has shown marked talent. Observe Dr. Stephen Wise, motion picture operator pro tem (below, right). The noted rabbi took a few pictures of scenes along the Boardwalk, while he was staying in Atlantic City recently.



International Newsreel



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The Printed Page

The New Chicago Version of the Twenty-Third Psalm

By David Philipson

THE recent announcement that a new translation of the Old Testament has been made by a professor of the University of Chicago naturally aroused great interest, notably since the one purpose of this new rendering has been declared to be to phrase the Bible in modern language and thus make it more understandable to the people than is the authorized English version. It is also declared that there are a large number of mistranslations from the original Hebrew which require correction in the light of a more exact scholarship than was possible in 1611, when the so-called King James or authorized version was made.

Now there can be no doubt that there are archaisms in the authorized version and also that there are mistakes in the translation from the original Hebrew. But for all that, revisions should not be lightly undertaken and made. It must never be forgotten that the authorized version, as it is called, is one of the very great English classics. It has influenced English literature possibly more than any other single work. Its phrases and expressions have become part and parcel of English literature and English speech. The most famous writings, prose and poetical, in the English language abound in Biblical phrases as cast by this version. Hundreds of expressions of the English Bible have become household words.

It was this consideration which weighed so largely with the band of seven Jewish scholars who completed their new translation of the Hebrew Bible eight years ago under the auspices of the Jewish Publication Society of America and the Central Conference of American Rabbis. This translation was undertaken because the authorized version, which was made by Christian ecclesiastics and scholars, read frequently into the original Hebrew a theological interpretation which was not there. Also the so-called Christological passages required revision from the point of view of the synagogue. But from the standpoint of English, the Jewish translators took the position that wherever possible the English of the authorized version should be retained; change for the mere sake of change was not to be made. It was felt that the English of the authorized version was a classical possession

of all English-speaking people and that apart from its significance, this version was a well of English, pure and undefiled. In a number of instances, even, a point was stretched and stretched rather far in order to retain famous and widely known expressions.

I can well illustrate this by a classical phrase in the twenty-third psalm. Barring the opening line, "The Lord is my shepherd, I shall not want," the most famous expression in this great classic is the verse, "Though I walk through the valley of the shadow of death, I fear no evil." This has gone into liturgies of churches and has become one of the gems of English speech. The Chicago professor claims that this phrase, "Valley of the shadow of death," is a mistranslation of the original Hebrew, and that it should read, "Though I walk through the darkest ravine." Now the professor is right, the original Hebrew does not mean "shadow of death;" it means "darkness" or "thick darkness." In spite of this fact, which the Jewish translators knew full well, they retained the great phrase of the authorized version, "the valley of the shadow of death," when they made our translation. And why? Because they felt that in an instance like this they could sacrifice exactness of scholarship to the majesty and dignity of this classical English phrase, "the valley of the shadow of death," that has come to mean so much in English thought and English literature. They felt that this sacrifice of their scholarly conscience was fully justified in view of the larger issue of the accumulated tradition behind the "valley of the shadow of death." Several of the ancient versions, namely, the Targum, the Septuagint, the Peshitto and the Vulgate, give this interpretation of the phrase.

It was, however, rarely that what the rabbis knew was a mistaken rendering of the original Hebrew text was retained as in this instance. It was only when considerations such as I have set forth in this connection were in question, and such instances were very few. Otherwise, as a matter of course, the corrections were made. But mere changes of wordings or synonyms such as are found in this Chicago version of the twenty-third psalm were not considered, as, for example, when "green pastures" is changed to "green meadow," the change from "still waters" to "refreshing waters" is unwarranted; the omission of the well-known phrase,

"Thy rod and Thy staff, they comfort me," is an unjustified liberty; "my cup overflows" for "my cup runneth over" is no improvement, it is changed merely for the sake of change. The final verse of the psalm is changed to read "I shall dwell in the house of the Lord down to old age" instead of "I shall dwell in the house of the Lord forever;" neither rendering is literal; the Hebrew means literally "for length of days;" "down to old age" is no improvement on "forever;" in fact, the latter has the support of Hebrew scholars and commentators.

When all is said, there should be the greatest hesitation in tampering with the English of so classical a selection as this psalm; verbiage does not weigh nearly so heavily in the scale as the heritage of spirit that the psalm in its traditional English garb signifies for millions; it is one of the great hymns of trust which has brought comfort to unnumbered troubled souls in all the passing generations of Jewish and Christian experience.

Henry Ford, Etc.

America's Don Quixote, by Louis Paul Lochner. (Kegan Paul, Trench Trubner and Company.)

Forty Years in Newspaperdom, by Milton A. McRae. (Brentano's.)

THE prestige of the printed word is undoubtedly waning. In the days when books were rare and publishing was a slow and expensive business, a man could reasonably assume that an individual must be important in order to be written up in a book; at least if the person was not important originally, he became so through having been written up. In those days to be the hero of a book was to be a hero indeed. Not so today. All one need do today in order to be the subject of a book is to commit a crime or win a few prize fights or amass a big fortune. Take Henry Ford, for example. Not that Henry Ford is unimportant; that is a word that cannot be applied to the possessor of a billion or so. But books about him—and there have been not a few—are accorded proportionately little attention today and tomorrow they are all but forgotten. And, strange to say, even the men who find Ford important enough to write about do not make him appear a very dominating figure. In the last analysis they cause the reader to feel that Henry Ford is important—why? Because he was a leading

pacifist! Because he changed his mind and became one of the biggest manufacturers of munitions during the war! Because he is a practicing anti-Semite! No, because he is the greatest automobile manufacturer and the richest man in the world.

At least that is the impression given by Louis Paul Lochner in "America's Don Quixote" and the chapter on Ford in "Forty Years in Newspaperdom," by Milton A. McRae. After reading both, one is left with the impression that Ford is likeable, but undependable, shrewd, but naive; generous in his impulses, but easily dissuaded from his purpose; a man of astounding business success made all the more astounding by the narrowness of his horizon and the meagerness of his knowledge. Mr. McRae says of Ford, "I like him," and seems to think that that proves something—just what is not quite clear. Mr. Lochner says, "Henry Ford deserted his (peace) ship." He "is pushed into a senatorial candidacy which adds little to his credit. He is made the plaintiff in a libel suit, and all the world laughs at his testimony. He is converted to anti-Semitism by forged documents—and he alienates once and for all the sympathies of his Jewish fellow-Americans who had been among the first to grasp the significance of his Peace Ship venture. He is told that the interests of his business are permanently threatened by the nature of his peace propaganda—and he lets pacifism go and saves business."

"America's Don Quixote," with the subtitle, "Henry Ford's Attempt to Save Europe," is an account of Ford's pacifism, the voyage of the Peace Ship, the Neutral Conference for Continuous Mediation and Ford's withdrawal of his support, viewed from the position of Ford's secretary in his pacifistic venture. This is a particularly valuable account of Ford because it is not a biography, a denunciation or a eulogy, but, what is more significant, a picture of the man in action, a record of performance by which the reader is enabled to form his own opinion of Ford's character. Aside from the light it throws on Henry Ford, the book is interesting as the log of the Peace Ship, of which our knowledge is apt to be limited or perverted due to the unreliable newspaper accounts with which we have been regaled. That does not mean that "America's Don Quixote" is as dry as dust or even much drier than a prohibition country. It is written in an entertaining style and enlivened by the accounts of many significant incidents.

"Forty Years in Newspaperdom" is an autobiography of an important figure in the American press which includes the

story of the origin and growth of the Scripps-McRae chain of newspapers, the inception of the United Press and other bits of journalistic history, as well as accounts of many famous persons encountered in course of a full and eventful life. Although Mr. McRae is a friend of Henry Ford and professes to admire him, he offers no excuse for the latter's anti-Semitism. Indeed, he writes: "During the past forty years I have known many Jews intimately and I confess that I am unable to understand the intense hatred that some Gentiles have for Jews. I cannot recall a single case where a Jew that I knew ever betrayed my confidence or took an unfair advantage of me."

"Some of the greatest newspaper publishers in America and most highly respected, including Joseph Pulitzer and Adolph Ochs, have been Jews.

"A rather interesting fallacy is the one which holds that all great merchants are Jews. The facts are quite different. The greatest individual merchants in America, all deceased, John Wanamaker, Marshall Field and Arthur Letts were Gentiles. The greatest banker this country ever produced—the late J. Pierpont Morgan—was an Episcopalian. The richest men this country ever knew—Andrew Carnegie, John D. Rockefeller and Henry Ford—were certainly not Jews."

"A Poor Deluded Jew"

Sembal, by Gilbert Cannan. (Thomas Seltzer.)

"WELL, you know, a man has no business to be right when everybody else is wrong."

That is Sembal, the revolutionary hero of the novel of the same name by Gilbert Cannan. Sembal is right when everybody else is wrong and is willing to be wrong. He has a mania for elimination—elimination of government, elimination of wealth, elimination of everything that he considers useless and harmful. He preaches revolution to change conditions in Great Britain and in the world, but his ambitious attempt to right every wrong via the red flag is halted, for two reasons. First, he finds that the people have no objection to existing conditions, that the horrible evils of the British government are apparent only to himself and his little band of zealous co-workers. Secondly, he falls in love with a fair worker for "the cause." Thus the author brings to a conventional and disappointing climax what gives promise, at first, of being an unusual novel.

The problem of race prejudice is tied up with the "elimination" motif of the

book. And the author, through the lips of his hero, lays a good deal of the blame on the Jew himself. Sembal, when he is repudiated by the girl after his love for her has made it impossible for him to continue with his work, says:

"But I was a poor little deluded Jew, seeking an outlet where there was none. . . . And so everything has gone and I must go the way of my people. We are not strong, as we were. We are like apes imitating all that is worst and most ludicrous in your people; that is why, sooner or later, a Jew must turn against everything he does."

It is not a pretty picture that Mr. Cannan draws of the Jews who people his book. They are all of them disagreeable, not excepting the hero, whose idealism saves him from becoming altogether unpalatable as a literary morsel.

Sembal's fanatical ideas are not made altogether clear. It is difficult to discover, from the book, just what it is that is wrong with England. The reader is given a vague feeling of impending disaster, of ominous danger which never is explained and which never develops. "Sembal" leaves the reader with a feeling that he has not been told everything necessary for a proper appreciation of the book, that he has not been let in on a precious secret.

The Salvation of the Jews

Survival or Extinction, by Elisha M. Friedman. (Thomas Seltzer.)

THE author has collected in "Survival or Extinction" a number of papers and essays, all of which have been delivered or printed before. Through all of them runs the thread of Zionism, by which the author forces unity into quite a bit of variety. In Zionism, Mr. Friedman sees the cure-all for not only all Jewish ills, but for many that are non-Jewish. Zionism will solve all Jewish and many Gentile problems. The thesis of the book is that Jew and Judaism will survive only if Palestine is made a center which shall radiate influence upon Jews all over the world. Perhaps some one might counter the arguments presented by asking Mr. Friedman to explain the Spanish period of Jewry under the Moors, during which a fine culture was reached apart from political Zionism. Or instead of accepting as he does so much of anthropological science whereby other peoples are judged, measured and catalogued, may one not contend that Jewish peculiarity extends to the impossibility of putting the Jews in the usual scientific categories?

The author breathes an intense loyalty to the Jewish people and its ideals; he knows and sees the problems; he is anxious to preserve Israel and Judaism—all of which is admirable. Though one joins him in his hopes for the Jews in and out of Zion, one often does not follow his logic or his economics on the whole. However, the book is well worth reading.

Brief Biography

Louis Pasteur, the Man and His Work,
by Morris Fishbein. (Haldeman-Julius Company.)

A NOTHER one of the valuable "Little Blue Books" that slip so easily into a pocket and come out so handily on street cars and trains and in waiting rooms and at other times when one has a few minutes to spare is a popular account of the achievements of Louis Pasteur. Dr. Morris Fish-

bein, a contributing editor of the *B'nai B'rith Magazine*, associate editor of the *Journal of the American Medical Association*, and a contributor to numerous publications is well qualified by the happy combination of his medical training and literary ability to present to the general public in concise, interesting form the story of the scientific discoveries for which we are today so deeply indebted to the great Pasteur.

As Dr. Fishbein himself points out the life of Pasteur well repays more intensive study; but for those who want only a general idea of the man's character and the definite nature of his work the author of this little book has done very well. In the fifty-eight small pages he has etched a clear and life-like picture of a great man and has ably summarized in language intelligible to the layman the most important work of the French scientist in the field of bacteriology.

This Thing of Giving, by Henry H. Rosenfeld. (Plymouth Press.)

IN "This Thing of Giving," Mr. Rosenfeld, for several years national director of the American Jewish Relief Committee, tells how he mobilized the country, organized its communities and collected some sixty-three million dollars. Mr. Rosenfeld tells us the story giving the dramatic and human touch to this vast enterprise of charity for European relief. Not only Jews but non-Jews were interested and responded. The author feels that for once a spiritual unity was achieved in American Israel, and a community of humanitarian interest held Jew and non-Jew together. Much "inside stuff" is told. A list of all donors forms the Honor Roll, with which the book concludes.

F. L.

Magazine Digest

Maurice Samuel Replies

MAURICE SAMUEL answers the unfavorable criticisms of his book, "You Gentiles," in an article entitled "You Critics of 'You Gentiles'" appearing in a number of Jewish periodicals. Mr. Samuel devotes considerable space to a discussion of an article by Dr. Joel Blau in the December issue of the *B'nai B'rith Magazine*. The former writes:

Among those who decry the danger of statements in "You Gentiles" as liable to lead to disastrous misunderstanding there is Dr. Joel Blau, who wrote his criticism in the *B'nai B'rith Magazine*. I must answer Dr. Blau at some length on this and other points, for his comments are by far the most interesting of any I have read. Let me first pay tribute. Dr. Blau, even when in the wrong, is generally of greater value than most people when they are in the right. On the whole, however, Dr. Blau is ready to agree with my thesis as long as he can prove that, even when I am in the right, I am of no value. As he says, with extraordinary neatness: "Does what I say tend to prove the truth of Samuel's thesis? It does not matter, as long as I show that his argument is wrong." I, on the other hand, am interested chiefly in the thesis, and am willing to use another approach if the one I have used is badly chosen. Dr. Blau, would, in fact, be ready to grant everything I say, if he would only be permitted to divide the Jews into two classes, "Jews" and "Yids," with himself as the protagonist for the "Jews" and myself as the honored representative and spokesman for the "Yids." I must observe, of course, that he makes out for his "Jews"—as distinguished from his

"Yids"—a case of separatism much more formidable than my own between Jew and Gentile.

I was surprised, however, that Dr. Blau should even hint at the danger of misunderstanding, since he himself has shown a fine disregard for the limitations of the vulgar. If I said that Jews have no loyalty, intelligent readers will remember the context, and appreciate the superior value of the quality which displaces loyalty in the Jew—the quality of love. Dr. Franklin, of Detroit, thunders denunciation at me because I said the Jews have no loyalty. I certainly said so: but I explained that the Jew neither has nor needs loyalty because he has the fundamental instinct of love. Loyalty is a second-hand virtue. It is an appeal to blind conformity in the absence of an emotional relationship. Love is of the essence of life.

But Dr. Blau himself sins more deeply than I when he confesses, point blank, in his article, that the Jew is at fault if he has irritated the Gentile. What choicer morsel for the Klan than this statement, Dr. Blau! Yet you know, and I know, that your intent was different. Let us hope, too, that there is better intent in the multitudes of rabbis who always advise the Jews to exercise their human rights with becoming diffidence and in becoming obscurity, intimating very clearly that if we have failed to placate our enemies the fault is ours. It is in vain that I protest against such insinuations.

If there is any betrayal of the Jewish people, of Jewish rights, of Jewish safety even, it is not in my exercise of the rights of free speech, nay, of the right, if you like, of being in the wrong: it is in the intimation of my fellow Jews that it probably serves us right for not being more cautious, or for not being better than

everybody else. I do not believe that the Jew's being better than everybody else would tend to make him liked. The Jew ought to be better than everybody else—but if he is not, that is his affair with God. It is certainly not Henry Ford's affair.

I must touch, before closing, on the name of the book, "You Gentiles," to which Dr. Blau strenuously objects, as being naughty-boyish. I do not see it. If I had written a sweetly mushy book, a long gurgle of rhapsodic drivel, saying how good the world is, and how lovely and gentle is humanity, and had called it "You Gentiles," the title would never have been objected to. It is not the title at all, but the contents. I also deprecate Dr. Wise's contention that "Gentiles" is a euphemism for "Christians." "Gentiles" is a correct and literal translation of "Goyim." Galil Ha-Goyim is Galilee of the Gentiles, and not Galilee of the Christians.

And, finally, why did I write the book at all, as most of my critics despairingly ask? I wrote it in the hope that many Jews would read it, and would find some meaning in the bitter struggle for survival which we have so long carried on, and are still carrying on. In the hope that many Gentiles would read it, and would understand that the irritation which they feel against us is based on a fundamental property of difference, and not on those alleged immorality in us which are trumped up in order to justify persecution. And if these two reasons are themselves held to be only rationalizations, I will confess that I wrote the book because I could not help it, because it cried out for utterance, and because it seemed to me to be truthful and just.

Reformation by Reformulation?

By Joel Blau—Continued from Page 196

of Jewish inspiration. But who and where is the accredited spokesman of Judaism today? Old dogmas are dead or dying. Men are looking for inspiration not in creeds, but in a free personal communion with God. There has never been such a time as this for the overhauling of ancient beliefs, for profound religious questionings. What answer has Judaism to give to all these heart-searchings?

In the light of science what has Judaism to say about God, or the ultimate nature of the universe? What about the innate God-consciousness of man? Surely the being of arms and legs described in the old writings is not the Supreme Being whom the modern man can worship. Without putting forward a credal formula, can latter-day Judaism say aught to the modern world to satisfy man's natural curiosity about the greatest mystery—the mystery of the Godhead? And while rejecting myth and miracle, can latter-day Judaism show the way to a triumphant living faith?

What is our present attitude toward the prophets? What was the prophetic spirit? What the prophetic psychology? Were the prophets right or wrong? Did they fail, and in what respect? Prophetism represents a most daring identification of the ethical forces with the vital forces. Theology and biology are one. This is the essence of prophetism expressed in a nutshell. Is this teaching correct in the light of the theory of the survival of the fit and the struggle for existence? Does life really take note of the ethical strivings of man, as the prophets believed, or is the universe absolutely indifferent to the human dream of justice and righteousness? Have we anything to say about this of sufficient moment to enlighten the modern world?

The doctrine of the Chosen People—can we still maintain it? Is it but an expression of racial egotism, or is there at the heart of it a truth we may offer to the world without fear or favor? Is it not hurting our cause by presenting us as in a sense superior to the rest of mankind, by furnishing an example of arrant nationalism for which divine sanction is claimed? The world might rightly resent any such pious racial pretensions; but have we anything to advance with a view to correcting this unfortunate impression?

Shall we publicly declare that we have abrogated this doctrine, as once we abolished our political nationalism? Or do we think that we can with impunity resuscitate our political nationalism in the guise of a religious nationalism?

And the question of legalism, recently raised by Langner's play "Moses" and reviewed in this magazine? Without entering into details, is it true that the Jewish emphasis on law has hurt the cause of civilization, as suggested by Langner? And just what do we mean by this emphasis on law—the general notion of law or any particular set of regulations as contained in the Mosaic code and even (*apage Satanas!*) the *Shulhan Aruch*? In this age-long tussle between Jewish legalism and Christian, or at least Paulinian, antinomianism, may it not be that we Jews are being defeated and that the spirit of man is turning to some safer and surer source of guidance for daily conduct—namely the instinctive goodness of the heart, which, if duly developed, may give us as the basis and far goal of all civilization some form of glorified anarchy? Again, there is no doubt that the Jewish Scriptures contain both strains: the legalistic and the anti-legalistic strain. Now, have we blundered in emphasizing the former over the latter? And should we not revise our position and turn to the task of further developing the anti-legal strain going through the Jewish writings?

All these things, and others not here hinted at, need re-statement, exact reformulation. They need it for the sake of the world and for our sake. But who shall end for us all this confusion of thought? Reverend Glib-tongue of this Temple, or Rabbi Flip-pant-lip of that Temple? Where is the oracle and where is the testimony?

To such a pass have we come through our blundering sectarianism. If I am certain of anything I am certain of this: that Jewish sectarianism is the source of our embarrassed position, preventing us from solving the problem of our spiritual life.

V.

IN one particular respect there is room to consider if we have not taken the wrong line of procedure. I refer to our traditional position with regard to missionizing non-Jewish peo-

ples. Our position has been rather equivocal on this point. We have maintained that we are a people with a mission,—yet we have not put forth any missionary effort, at least in modern times. This was not always so. Before the rise of Christianity conversions to Judaism were numerous and important. In fact, at one time Jews went actively out of their way to gain proselytes for the monotheistic faith. In the Roman Empire many men and women turned from pagan worship to join the religion of Israel. Then came Christianity, and this Hellenised form of Judaism conquered the world, owing chiefly to our own laxity in the matter of winning new adherents.

Now it seems to me that the time has come to reconsider our position in this matter. In practically every analysis of the Jewish problem our ills are ascribed to the fact that we are a minority religion: and yet we are not doing anything about increasing our numbers. Every minority has a right by lawful means to turn itself into a majority. Why not we? At least we might considerably enlarge our ranks. If our weakness lies in our small numbers, why not remedy this evil in the most natural way imaginable? We are a small island washed on the one shore by an ocean of Christianity and on the other by a sea of Mohammedanism. There is no question of missionizing either Mohammedans or Christians. This is not and can not be our aim. We have too long protested against the kind of proselytising that would tear children away from the bosom of their parents to indulge in it ourselves. We are perfectly satisfied to share the world with these two great faiths, which are after all our own offspring. But why shall we be content with so small a portion of the world? Why shall the children have the run of the whole house, while the aged parent must be content with a small and obscure corner?

In modern times the greatest missionary field is offered by the yellow and the Hindu races. Why must all these turn Christian or Mohammedan? The Christianization of Japan represents a lost opportunity for the Jewish people: and we need hardly point out that the Christianization of this enterprising empire of the East did not re-

sult so much in the adoption of Christian charity and Christian hope as in the adoption of Western industrialism and Western militarism. If we had had the wisdom and the statesmanship which we as a Shlemihl-people lack, might we not have presented effectively the claims of Judaism to this people and won thereby a powerful ally?

All is not yet lost. Lately we have heard of Arab tribes becoming converted to Judaism in wholesale fashion. Maranos are returning to us, what with the heightened prestige caused by the new Jewish life in Palestine. From time to time a Russian peasant village is said to have embraced Judaism and to be making ready to transfer its habitation to the Holy Land. Those who know, say that the Russian Moujik is splendid material for conversion to Judaism. In the East there are millions of human beings who are still steeped in heathenism of one sort or another, to whom our simple monotheistic faith might be brought home. Why should we be satisfied to remain small in numbers world without end? Why should we not have the courage of our conviction, to present the teachings of our fathers to others, not indeed by such methods as professional mission-

aries have brought into discredit; not indeed by any "soul-catching" devices, but by an authentic and dignified method of telling the world what we stand for and inviting those who are without any religious faith to embrace our own?

I am not here proposing the practical steps toward such a world-wide missionary effort. Let others work out ways and means. I am proposing that we make good our pretensions as a people with a mission. I am proposing that we revise our whole position, go back to the time of Philo and Josephus, and continue where we left off ages ago. We might have had the world at our feet, had we not given up the task of converting the world. We have committed a great blunder. We have suffered for it. The time has come to reconsider and revise our attitude toward the proselytizing question. Incidentally, we shall benefit ourselves by our effort to teach others. We shall purge our own religion through such effort. For, plainly, we cannot bring to non-Jewish peoples a narrow racial or tribal religion, characterized by rites and customs that have no universal significance. We can but bring to them the broadest kind of ethical monothe-

ism, flowing forth from the inspiration of the prophets and the psalmists. Teaching this kind of faith will react wholesomely upon our own religious life, lopping off its most objectionable excrescences. There is no better way of learning than by teaching. And we need to learn.

VI.

I WILL sum up. The subject is too vast for detailed treatment. I could but furnish hints, illustrations and intimations of the general truth that we must reconsider our whole historic position and repair the damage wrought by our own blunders. We find ourselves in the predicament of a traveler who has become lost in a maze, and who must, after much erring, retrace his steps and enter upon paths he has foolishly overlooked. It is not too late. Two thousand years are nothing in the life of the Eternal People. We cannot, we must not be everlasting satisfied with a career of unhappy Schlemihldom. Our fate is in our own hand. We may become masters of our destiny if we but will. And the way to such mastery lies in the adoption of a new strategy, in reformation by reformulation.

Jewish Pioneers of the Twentieth Century

By E. David Goitein—Continued from Page 202

halutz a healthy outlook on life, free from the cringing attitude that the Eastern European Jew, so long ground down by his Christian neighbors, often presents. At the same time it often gives him a bluntness which the outsider finds it difficult to differentiate from impertinence. He is not unaware of his own importance, and he demands an entrance to the opera, or a lecture, or an art exhibition, either at vastly reduced rates or free of charge! He will stand no nonsense and break into the hall by force if he cannot get in any other way. We ourselves once watched a stand-up fight between halutzim and the door keepers of an already overcrowded building. The place was packed, dangerously packed. Right up to the very stage there were people; no gangway was left clear and had there been the least suggestion of danger, there would inevitably have been a panic. But the halutzim had come a long way, they were halutzim; therefore they had to get in!

We heard many a Jeremiad in Jerusalem from members of the Anglo-Jewish community settled there, over the halutzah who offers herself as a domestic worker. She insists on having her meals with the rest of the family, she goes out just when

she likes, she is the first to see the newspaper, your turn comes next, she has no objection to wearing her mistress' hat, she insists on speaking Hebrew though her mistress knows only a smattering of that language, she returns home after midnight, though she has promised to be home by ten o'clock, and so on. This is perfectly possible and shows a charming sense of equality which the English in Jerusalem have not yet acquired. The obvious reply to the complaints is "Why hire a halutzah who has come to Palestine to rebuild the Jewish homeland to do your housework for you?" After all, she merely carries out the spirit of Rashi, who explains that the slave who wished to remain with his master had to have his ear pierced because he ought to have heard and understood that he was to be a servant of God and not a servant of servants! Of course, there are very few halutzoth who are not on the land, where they work as well and as enthusiastically as their brothers.

WHEN the halutz is neither working nor talking, he is singing and dancing. His dancing is a noisy and energetic affair. It has nothing in common with the dance to which we are used. Any num-

ber, from ten to twenty men and women form into a circle. Someone commences to sing, and the rest follow. Then the circle begins to move, first slowly, then quicker, and quicker. The feet are thrown up, now to the left, now to the right; at last one sees a whirl and hears a loud noise. This goes on for quite a long time, and appeared to us rather a monotonous affair. The participants seem to enjoy it. There is more than one kind of dance, but this is the model from which the others differ by slight variations only.

We can scarcely do justice to the halutz and the halutzah in a short sketch. Perhaps the greatest compliment we can pay them is to say that the future of Jewish-Palestine, and in part Arab-Palestine, lies in their hands. The spirit of independence, experimentation, enthusiasm and hope, which he displays, serves him as a powerful lever with which to raise his people. As an example of a new type of Jew and Jewess, they are an interesting phenomenon, destined, perhaps, to have a marked effect on Jews in other parts of the world, particularly on those who come actually in contact with them. As idealists, absolutely reckless with regard to the material means of existence, they stand in pleasing

contrast to the business man who often sells his soul that he may increase his bank balance. As agriculturists, they give the ready lie to those who declare that the Jew cannot take to the land and must always be making profit. As social experimenters, they must be admired for their amazing boldness and disregard of dangers. As Jews, they represent a type that is rare in Western Europe and the United States, that of the intelligent Jew with the intense love for his people and things Jewish, who is not continually offering an *apologia pro vita sua*. Such are the lights of the picture; we have already touched upon the shades. The independence of the halutz leads to effrontery, his hyper-intellectualism to race suicide, his bluntness makes it difficult for him to draw the fine lines of life. We have spoken to both Jews and non-Jews about the halutz and the still braver halutzah, and we have found that all those who have knocked up against them have come away deeply impressed.

The American Academy for Jewish Research

(Continued from page 197)

and institutions, however well organized and energetic, will avail nothing without a living principle. Unity without is a result of unity within, but when there is nothing real within, what appears is as little real and substantive as a shadow. Lacking unity, we today live partly on the shadow of the past and one shudders at the thought that those who will come after us will have to live on the shadow of a shadow. Rent by dissension and split in parties, Jewish learning is the only bond of union that remains to Israel.

Jewish scholars in America, conscious of the need of the times, have therefore formed the American Academy for Jewish Research for the purpose of stimulating Jewish learning by helpful co-operation and of giving Jewish scholarship its rightful position as guide and teacher. The members of the academy have prepared a careful program for their activities, hoping that American Israel harbors in its midst enough men of vision who would enable them to carry out their plans.

Jewish Wit and Humour

(Continued from page 198)

the Book of Proverbs, not to spare the rod) tells us that he is learned in the Kabbala and in the Talmud; that "water is all Bible lore but Mishna is strong wine;" that always at the Purim feast he is so drunk that he cannot see the difference between "Accursed Haman be" and "Blessed be Mordecai." The entire thing is a piece of buffoonery.

Relief is afforded in another phase of the play in the form of a silly and yet witty little satire with early Biblical characters; the tiding was not to be borne, according to Lucifer, by Old Father Adam, "But he was refused for fear said they, He would stop to eat apples on the way."

"Noah too was refused lest his weakness for wine
Should delay him at every tavern sign."

This since the first act of Noah immediately after the flood was to plant a vineyard and then to get drunk, as we have it in the biblical account.

Lanier has a few interesting lines,
"Man shall not live by bread alone.
Hath God said so?
But Trade saith, 'No.'"
The Negro athlete says:

"Sence Jacob had dat wrestlin' match, I
too gwine do my best
When Jacob got all underhelt, de Lord
answered, Yea."

James Whitcomb Riley has a clever line, a sermon by "Brudder Sims":

... "W'at's Moses an' de Laws?
W'at's fo'ty days an' nights ut Noeye
toss

Aroun' de Dil-ooge! W'at dem chillen et
De Lo'd rain down? W'at s'prise ole
Joney so

In dat whale's inna'ds! W'at dat ladder
mean

Ut Jacop see! An' wha' dat ladder go?
Who clim dat laddar? Wha' dat laddah
lean?
An' wha' dat laddah now? 'Dast chalk
yo' toe
Wid Faith, sez Brudder Sims, 'an' den
you know.'

Communication

Dear Sirs:

Permit me to express my appreciation for the article, "The Truth About the Jew" by Mr. Margolis. Anything of this nature that has the effect of promoting better feeling on the part of people of different creeds, should have the approval of every Jew. For mutual good feeling depends on sympathy and understanding, and though it takes two to make a quarrel, it takes but one to start the ball rolling toward greater friendliness. Let the Jew try to understand the non-Jew, and, understanding him, let him try honestly to realize that he, too, is a human being, a spiritual entity journeying on the road of life, subject to the same trials and misfortunes, seeking the good just as the Jew is doing. Let him respect his neighbors, his aims and ideals, and, as sure as a boomerang returns to the hand that has

thrown it, so will the understanding, the sympathy, the respect, flow back to the Jew and his people. We seldom realize the power and the influence of one human action. It takes but one act of dishonesty, of meanness, of spite or provocation on the part of a Jew against a non-Jew, to brand all Jews, in the eyes of this non-Jew, as dishonest, mean and spiteful; and it is this wrong impression that is passed on to an ever-widening circle of non-Jews, to the detriment and lasting harm of the whole Jewish race. We know that this is so from experience. And the reverse of it is equally true. One act of kindness, of tolerance, of sympathy, of understanding, will perhaps reverse the misconception that a non-Jew may already have formed and will make him say: "Well, the Jews are not such a bad lot after all."

It is up to us to hold out the hand of friendship and tolerance to our Christian neighbors. Only a boor will disregard our proffered hand. And Christians as a rule are not boors.

Yours truly,
Shanghai, China A. HORNE.

Hebrew Word

Oppeln (Upper Silesia, Germany)
Editors of the B'nai B'rith Magazine:

I am sending you a little supplement to the article "Hebrew Letters in Higher Mathematics," by Dr. A. A. Roback in the *B'nai B'rith News* (May, 1924). I am a member of the "Freiheitlodge" at Oppeln (B'nai B'rith) and Studienrat at Oberrealschule, Oppeln.

A Hebrew Word in Higher Mathematics.

In a very interesting article Dr. Roback has pointed out two cases where Hebrew letters are applied in higher mathematics. There exists another example in vector analysis. In this important science we have two kinds of quantities, vectors and scalars. A vector is a quantity distinguished by direction, whereas a scalar is a mere number without direction, measured by a scale. Hamilton chose for the greatest variation of a function the sign of a triangle, read *nabla*, a Hebrew word meaning the old stringed instrument of the Hebrews. There are authors, Gibbs-Wilson for instance, who proposed other signs, namely *del* or *atled* (reversion of the Greek letter delta), but only the Hebrew word "nabla" or the English word "gradient" for this vector in opposite direction, found applause by the mathematicians.

Most respectfully,
Dr. Eugen Freund.

B.B.SHOTS.



CHEAP AT THAT

She—A penny for your thoughts.
He—I was thinking of going.
Her Father (at the head of stairs)—
Give him a dollar, Jeanette. It's worth it!

—B—B—

A little rouge, a little curl,
A powder box—a pretty girl.
A little rain, and off it goes—
A homely girl with a freckled nose

—B—B—

Peg—I'm engaged. Don't tell.
Mary—Marvelous. Who shan't I tell
first?
—Cornell Widow.

—B—B—

THE WISEACRE

Head bowed, with not a glance aside,
He passes by—stern-faced, unwinking.
What keeps him so preoccupied?
He thinks he makes you think he's thinking.

—Life.

—B—B—

He—Your cousin refused to recognize me at the hop last night. Thinks I'm not his equal, I suppose.

She—Ridiculous! Of course you are. Why, he is nothing but a conceited idiot.

—Stanford Chaparral.

—B—B—

MY OLD NEW ENGLAND HOME

(Suggestion for Vaudeville Singers)
Take me back to dear old Philly,
Take me up to Boston, Mass.
Take me where the wind is chilly,
Where the ice destroys the grass
Take me where the icy slush is.
Where catarrhal microbes play.
I am wearied of the thrushes
And the robins' roundelay.

—Judge.

—B—B—

Moe (confidentially)—If you ever start talking to that fat woman over there you'll never get rid of her.

Joe—You bet I won't! She's my wife!

THE B'nai B'rith Magazine staff is still chuckling over the many clever shots fired at it by its readers in response to last month's invitation. The story of the Iowa couple who went to California, contributed by B. B. Sharpshooter Ryel I. Dubin, of Los Angeles; and the "penny for your thoughts" joke, contributed by Sharpshooter Abe Weinstein, of Dallas, Texas, aroused the most mirth and the two contributors are accordingly awarded the Menorahs.

If you have a funny joke, a clever jingle, a humorous anecdote, or any other arrangement of words calculated to arouse laughter, send them to B. B. Shots, B'nai B'rith Magazine, 7 South Dearborn Street, Chicago, Ill.

No anecdote is barred on account of its veracity, and no contribution on account of its youth. The best will win Menorahs.

—B—B—

TRUTH IN ADVERTISING

An old couple, responding to the lure of some California advertisements, packed up, sold their Iowa farm and left for Los Angeles—where they expected to live forever.

Imagine their surprise when, getting off the train, they encountered a funeral. As they proceeded to their hotel they met a second funeral. This was too much for them, and they called up the president of the chamber of commerce to tell him what scoundrels Californians were for advertising that no one died in their climate—when they had seen two funerals that day.

"Oh," said the president, "those were two undertakers who starved to death, because nobody ever dies in California."

THE QUITTER

A freshman at the University of Michigan has fought thirty battles in the prize ring and uses this method of getting money for his college expenses. Most of the others, more successful in overcoming their timidity, step right up and ask father.—Detroit News.

—B—B—

"These weather forecasters don't know anything."

"But they predicted the storm we had yesterday, didn't they?"

"Yes, but the storm would have come even if they hadn't predicted it."—Brown Jug.

—B—B—

I had a certain recipe
For making good home brew.
My friend—he added TNT;
It didn't brew—it blew!

—Colby White Mule.

—B—B—

Quite a stir was occasioned in one of our frats the other day when a student swallowed a five dollar bill belonging to his roommate. Artificial respiration had to be applied to—the roommate.—Hogan's Alley.

—B—B—

The plumber, to prolong the time, was "looking the job over," while his new helper shifted uneasily from foot to foot.

"Say boss, do you charge in my time too on this job?" he finally asked.

"Sure thing," came the reply.

"But I ain't done anything," protested the novice.

"Well," said the plumber with a withering look as he handed him the candle, "if you must be so doggone conscientious, blow this out for me."

—B—B—

Wife—Would you like some nice waffles this morning, dear?

Hubby—No, thank you, Helen. They look too much like fried cross-word puzzles, and I'm fed up on those.

—Boston Transcript.

MARCH, 1925

* Reminiscences and Comments

"It may be . . . that the reader will see between these lines, what has never been absent from my mind in the writing of them. He may see America in a brighter light as the land of blessed freedom, of equal opportunity, where every man, whether native bred or foreign born and regardless of race or creed, may strive on equal terms with every other man for the blessings she gives in abundance to him who labors in her fertile fields of endeavor and keepeth her laws. And thus seeing, he may have a clearer vision of the spirit that has made America great, and which, so long only as it continues to be her dominant guide, will keep her great. If this end is even partially attained I shall feel justified."

WITH this preface, Adolf Kraus, for twenty years president of the Independent Order of B'nai B'rith, begins his autobiography—an autobiography, however, which he points out and which the title suggests is more a series of remembrances and musings than a formal work. These remembrances begin with his childhood in the city of Rokycan, Bohemia, where he first learned the meaning of anti-Semitism:

I

The Immigrant

ONE day while I was walking in a small park belonging to the city, one of my schoolmates threw a stone and hit me on the head. When I came home my clothes were spattered with blood. In answer to my mother's anxious inquiries I related what had happened. She washed me, bandaged the wound, took me to the director of the schools and lodged complaint against the boy who threw the stone. Next day the director came to the school and called the boy to the teacher's desk. . . . The priest asked why he threw the stone, and without hesitation the boy replied that he saw me destroying shrubbery in the park, that he did not intend to

hit me with the stone, but threw it only to frighten me. I stated truthfully . . . I was not near any shrubbery at all. Being a Jewish boy, however, my statement was rejected. The director sent for the janitor and ordered him to give me the maximum punishment—six blows. The janitor did his duty so well that my hands were badly swollen for several days."

The pain in his soul remained even longer, and in later years we find him grown to maturity playing a leading role among statesmen and diplomats in eradicating its cause—race prejudice.

At 13, we read, his father died. Two years later his mother called him to her and said: "It is high time for you to go to America. I have secured a passport for you and a steamship ticket."

"Her reason for this was prompted by a mother love that went even deeper than the pangs of parting, perhaps forever, from her boy. . . . According to the Austrian law at that time every boy attaining the age of eighteen was subject to military duty. If taken as a soldier he had to serve seven years. When finally discharged he was almost too old to begin any other career."

At any rate, a passport for a "visit" to Germany was obtained. His mother's last words were: "Be honest, my son. Do not bring disgrace upon my head."

"As the train pulled out I saw my mother fall into grandmother's arms. I tried to get off the train, but could not do so because the compartment was locked."

In New York he was met at Castle Garden by his brother Marcus, who took him the next day to Springfield, Mass., where he was employed in a gold chain factory. Adolf was given an apprenticeship at a weekly wage of \$3. His board, washing and lodging, however, cost five dollars, Marcus paying the difference. After four weeks of apprenticeship occurred the event which proved the turning point in the young immigrant's life. He asked his broth-

er how long he would have to work for three dollars a week.

"One year," said Marcus.

"And how much will I receive the following year?" I asked.

"Four dollars a week."

"And the next year?"

"Five dollars."

"And then what?"

"You will then have served your apprenticeship, will be considered a master workman and will receive fifteen dollars a week."

"What next?"

"There will be no next, unless you become a foreman, who receives twenty-five dollars a week."

"I will never be a foreman. I quit now!"

"What are you going to do?"

"I do not know, but I do know that I am not going to work here. There is no future for me here."

Thus Springfield lost an indifferent chain-maker and Chicago, eventually, gained one of the ablest lawyers and political leaders in its history. The next few years found Adolf struggling to find a position with a "future." He became, for periods of varying length, a cigar-maker, peddler, paper box factory-hand, stable-hand dry goods clerk, shoe salesman and manager of a dry goods store. For a time, lured by the *wanderlust* he traveled on horseback through the South. Then, in October, 1871, came news of the great Chicago fire. The attraction was too strong to resist.

"Factories, stores, public buildings, homes, fortunes, the monuments of a growing city's half century of toil—all destroyed! But not hope. The city would be rebuilt. And there in that city I decided that I, too, would build my home."

Kraus reached Chicago while the fire engines were still throwing water on the ruins.

II

The Citizen

WHILE clerking in a dry goods store Adolf Kraus began his study of law. But as soon as he had accumulated \$300 he left the store to devote all his time to his legal studies. On

Jan. 7, 1877 he married, on Jan. 8 he began his career as a lawyer by successfully settling a claim, and in June he was admitted to the bar—a sequence exactly the reverse of the history of most lawyers.

The reminiscences that follow are of a successful legal career. The young lawyer wins case after case and begins to be felt as a political power. He is offered the nomination to Congress on the Democratic ticket but declines, although later Mayor Carter Harrison appoints him on the board of education, a non-paying post.

The first year, while chairman of the committee on text books, the committee decided to change certain books and advertised for bids. Mr. Kraus writes:

"One day an agent representing a certain publishing house came to my office and told me that the firm he represented had decided to engage a lawyer in Chicago by the year; that they were willing to pay an annual retainer fee of three thousand dollars, with the customary additional fees in case of litigation; that he had recommended my firm and was authorized to retain us and to give us a check for the first year's retainer. . . . The next day when the agent called I advised him of our acceptance of his offer and he thereupon offered me a check for three thousand dollars. I told him I could not accept the check until the following Tuesday, at which time I would be glad to receive it, and

upon asking the reason, I said: 'I am a member of the Board of Education. The City Council meets on Monday. I shall send my resignation to the mayor today so that he can appoint my successor on Monday. On next Tuesday, therefore, I will be out of office and will then be at liberty to accept your retainer.' 'But,' he said, 'you must not resign. We want you on the Board.' 'Oh!' said I. You do not want to retain me as a lawyer; you want to hire me as a member of

the Board of Education. Please oblige me by getting out of my office.' He left, but returned next day and said, 'Excuse me for coming again, but please give me a chance to apologize. I am one of the deacons of my church. When I went home last evening, before going to bed I got down on my knees and prayed to the Lord to forgive me for the sin I committed. I felt very

my law practice,"—but the mayor, then about to be married and engaged in plans for the World's Fair, asked Kraus to accept the position so that he could look after the city's affairs during the mayor's temporary absence,—and Kraus accepted. As his assistant in trial cases, he selected Clarence Darrow, although the latter had opposed Harrison's candidacy.

Among the many interesting cases which he successfully defended was that of the editor of a Chicago paper, cited for contempt because he had published a cartoon showing a judge holding an open hand behind his back—as though seeking a bribe—together with an editorial of censure. In this case Mr. Kraus's associate was Ex-Gov. John P. Altgeld, one of his warm personal friends.

The career of Mayor Harrison, which had been so intimately connected with that of Kraus, terminated tragically. A crank, named Pendergast, after sending threatening notes to Kraus, appeared in person and demanded his position as corporation counsel. Mr. Kraus, who was then alone, acted with admirable presence of mind.

"I am delighted that you are here," he told the crank. "After receiving your postal cards I would have invited you to come and see me if you had given me your address. Your personal call now saves me the trouble of writing to you. I understand you want me to resign and

take my job. I will surrender it to you with pleasure. Come and take my chair now."

"With that," writes Mr. Kraus, "I got up, intending to leave the room and call for assistance. He stopped me and said, 'Hold on. I don't want the job today. I must transfer my business to somebody else. You seem to be a much better fellow than I thought you were. You stay here until I come to take charge.' Turning abruptly, he left the room. I followed and pointed him out



Adolf Kraus

much humbled to have been taught a lesson in Christianity, "Lead us not into temptation," by one who is not a Christian."

We now find Kraus in the thick of city politics, the friend and adviser of Mayor Harrison and his ablest campaigner. In 1893 Mayor Harrison tendered Kraus the position of corporation counsel. "The annual salary," Mr. Kraus tells us, "was very little more than my average monthly income from

to the police officer who was stationed in the anteroom. 'Do not lose sight of that man. Catch him and lock him up. He is dangerous.' The officer ran after him, but there was such a crowd that he lost sight of him. That night Prendergast went to Mayor Harrison's home and shot him dead."

After the death of Carter H. Harrison, the sons, who succeeded the father in control of the Chicago Times, came to Kraus. "Tomorrow's issue of the Times will be the last," they said. "In conducting the paper we have lost all the assets we had, excepting the real estate, and that we propose to hold. Father told us once that no matter what the financial loss in publishing the Times he would never assess you, because you subscribed for the stock at his request. . . . The property is clear, all the debts are paid, but we can go no further. We have tried to sell it, but have not been able to obtain an offer of even as much as twenty-five thousand dollars for it."

"I made the proposition," writes Mr. Kraus, "that if they would transfer without charge enough of their stock to give me the majority, I would publish the paper at my expense for at least one year and would not call on them for any contribution. If I should fail to put the paper on a paying basis within that time, I would make them a present of all the stock and turn the business over to them free of debt. This proposition was promptly accepted. I engaged new talent, increased the size of the paper, leased private wires to Washington, New York and St. Louis, and, according to Joseph Medill, owner of the Tribune, made a good paper of it. In a short time the circulation as well as advertising increased materially. Within a few months the owner of a daily newspaper in a western city bought the interest of the Harrisons for \$100,000!"

In a few more months Henry Kohlsaat, owner of the Herald, bought the Times for \$375,000 and consolidated it into the *Times-Herald*, which, after further mergers, is now part of the Herald-Examiner.

III.

A Public Office

PERHAPS the most important contribution of Adolf Kraus to Chicago was in establishing civil service. Theoretically civil service came into existence during Mayor Swift's term—1895 to 1897—but when Carter H. Harrison, Jr., succeeded Swift in 1897 he appointed a new civil service commission,

consisting of Mr. Kraus as president and two others.

"All three new commissioners," we read, "in accepting the position, made great financial sacrifices, my own being not inconsiderable, for I agreed with my partners that while holding the office I would not share in the income

fill offices without regarding it. The commissioners decided to ignore the opinion. Yet the mayor, although he favored civil service, would not remove the corporation counsel from office or actively support the commissioners in enforcing it.

"Because of Thornton's opinion as to the law a large number of applicants for jobs called on him for aid. He told them they would have no trouble in getting positions if it were not for the Civil Service Commission, and that if they wanted jobs they would have to see the chairman of the commission. The office of the commission was crowded daily by applicants for office. They were told that examination would be held to which all applicants would have to submit themselves, and that those found best qualified would be given the positions."

Disappointed office seekers began to threaten Kraus. The chief of police came to him with a report that his life was being sought. For a time the commissioner went about accompanied by armed guards, while detectives guarded his home at night. But Kraus insisted that these guards be withdrawn because it "was getting on his nerves and if he had to make a choice between having them with him all the time or getting killed, he preferred the latter."

"After an examination for employees for that office, the commissioners ordered the discharge of all the employees in the city collector's office and certified a complete list of new names. Joe Martin (the city collector), on learning of the order, came at once to the commissioners' office in a violent rage, closed the door and said to the chairman, 'You will either withdraw that order or I will kill you.' I knew the man well enough not to regard what he said as a joke. There was a revolver in my desk, and taking it out I pointed it at Martin and said, 'Get out of here, or I shoot.' Martin left immediately. Subsequently he resigned his office, stating as his reason that he would not hold office unless he could appoint his own employees."

Later, after the civil service law had been declared constitutional and when Kraus was no longer in office, the same Martin came to Kraus to place fifty thousand dollars in his safe-keeping while he visited in Europe—and to acknowledge that he had been wrong!

IV.

The Jew

M R. KRAUS'S obligation as a Jew began, as he explains, at the age

"Up-Stream" or With the Current

Adolf Kraus's autobiography, "Comments and Reminiscences," invites comparison with the autobiography of another Jew who also came to this country in childhood.

Both started their careers with small financial means. Both eventually achieved distinction. But their reactions to the strange environment in which they found themselves were so different that one can scarcely believe that they lived in the same period and in the same country.

Ludwig Lewissohn's life was a long struggle upstream against influences and tendencies which, in spite of his mastery of the language and literature of his adopted land, were always foreign to him. Kraus's life was a swift sailing with the current of the New World. Although he was never the master of language or letters that Lewissohn was, his entire spirit is irrevocably American.

The scholar of letters found his career continually blocked by race prejudice—although he never worshiped after the fashion of his fathers and although he had married outside his faith.

The man of affairs found neither birth nor religion the slightest barrier—although he was prominently connected with Jewish affairs (as president of his congregation and as president of the Independent Order of B'nai B'rith), to cite but two examples of many, and although he had married within his faith.

If Lewissohn raised a question that seemed to challenge our current protestations of democracy and Americanism, Kraus has completely refuted him—not in formal answer, not even with the consciousness of making a reply—but, all the more powerfully, therefore, through the simple story of his own life.

of the firm, which share amounted to many times the salary I was to receive as commissioner." Yet, in spite of the persuasions of his partners, Kraus accepted.

From the beginning, there was trouble. The new corporation counsel, Charles Thornton, rendered an opinion that the civil service law was unconstitutional and that the mayor could

of thirteen. The death of Adolf's father at this time left the youngster the only descendent of Aaron in his congregation and, consequently, its hereditary priest. "When I look back and see myself blessing that little congregation," he writes, "I recall with deepest respect the piety of the members, who, out of religious sentiment, took the blessing spoken by the boy with greater humility than many of the members of our large congregations today listen to the blessing of the rabbi."

Later, Mr. Kraus became president of Isaiah Temple, a Chicago reform congregation. He held the position for twenty years and was then elected honorary president.

His connection with the Independent Order of B'nai B'rith, he tells us, began in 1876. For a number of years he was a member of the Board of Appeals and in 1905 was elected president.

That year marked the termination of the Russo-Japanese war and the holding of the peace conference at Portsmouth. Kraus saw an opportunity in the fact that President Roosevelt was using his good offices to bring about peace between the belligerent nations, to the advantage of the oppressed Jews in Russia. Through Baron Schlippenbach, the Russian consul in Chicago, he obtained an audience for a committee of Jews with the Russian envoy. The meeting took place at Portsmouth on August 14, 1905. Those present were Baron de Witte (later count), the Russian Ambassador, his interpreter, Gregory Wilekin, a Russian Jew, and the Americans, Jacob H. Schiff, Oscar S. Strauss, Isaac N. Seligman, Adolph Lewisohn and Mr. Kraus. A second meeting between the Russian Ambassador and three members of the Jewish committee took place later in New York.

De Witte's memoirs, published in 1921, indicates the effect of these conferences. When appointed premier he recommended "giving quality before the laws of all Russians, without distinction of race or religion." The czar granted the Russian people a constitution, but, to the horror of the entire world, the new liberty was celebrated by an outbreak of pogroms. Count Witte, in reply to a cable from Schiff, stated that the outbreak had horrified the Russian government, which was powerless to stop them. Mr. Kraus immediately issued an appeal for funds to the Jews of America to aid the victims.

The next year the Russian correspondent of an American newspaper, cabled that the Black Hundred were planning a pogrom during the Easter holidays which would overshadow in magnitude all previous massacres. Mr. Kraus promptly wrote a long letter to Count Witte, in which he described a plan to remove all Jews from Russia should the massacres continue and asked: ". . . is the government in position to protect the lives and property of Jews equally with that of Christians and to punish officials who fail to do their duty in not taking the proper measures for the protection of the Jews?"

The result, according to cable dispatches was sensational. Quoting a dispatch from St. Petersburg to the Chicago *Daily News*: "A gentleman who is prominent in Jewish circles and is a member-elect of the first Douma said to the correspondent today: 'Mr. Kraus' letter was timely, in that it induced the authorities to take measures for saving the lives and property of Jews in Russia.'

The count's memoirs, published after his death, showed to what extent he had attempted to liberalize the government and gain equality for the Jews. But the czar had remained obdurate—a tyrant of as little heart as imagination or statesmanship.

Later, when uprisings against the Jews took place in Roumania, Mr. Kraus took an active part in raising funds for their relief. And thereafter when any great emergency affecting the Jewish people arose, Mr. Kraus was one of the leaders in meeting it.

The last pages of Mr. Kraus's book are devoted to the work of the Anti-Defamation League, and example after example is given of how the seeds of prejudice were effectively destroyed—sometimes by the passage of legislation, sometimes by appeals to American fair play. And whenever possible he went to the root of the matter. For instance, when he discovered that about twenty per cent of those engaged in the white-slave traffic in Chicago were Jews, he stopped the defamation of all Jews as panderers by organizing the Committee of Fifteen, securing the adoption of a pandering act and seeing that every Jewish panderer was jailed.

Mr. Kraus's final comment is upon the effects of the war.

"And after all," he writes, "may not the disaster of the great World War have served a deeper purpose than we are able to now perceive in clearing away from the mental and moral vision

of mankind the clouds of doubt and suspicion, to make a brighter day for the coming of the spirit of the brotherhood of man.

"It is of the human heart to hope. And so, in what must in nature be the closing years of a somewhat active life with its many disappointments, I hope. And so I believe."

The influence of this man's life on his time was perhaps indicated by the number and character of congratulatory messages which he received at the banquet, February 7, tendered him by the Chicago lodge in honor of the seventy-fifth anniversary of his birth and the twentieth of his presidency of the order. Among the hundreds of letters and telegrams were messages of good will from President Calvin Coolidge, Secretary of State Charles E. Hughes and Secretary of Labor James J. Davis.

"Marking as it does the twentieth anniversary of your presidency of the order, the occasion is a particularly interesting one," wrote the President. "I wish to join the others of your friends in presenting my congratulations to you and my best wishes for the continuing prosperity and usefulness of this fine order."

Secretary Hughes' letter, in part, ran: "It is always a pleasure to recognize the importance of the general service rendered by B'nai B'rith in connection with the work of Americanization and I am glad to have this opportunity of extending my felicitations."

Secretary Davis, after expressing regret at his inability to attend the banquet, radioed: "America has been repaid for awarding you to citizenship. I have kept in touch with the splendid work done by the Independent Order of B'nai B'rith and know what it has done for America. My acquaintance with you dates back many years and I am convinced that its lofty standing and extensive work is due in large extent to your efficient leadership."

More than seven hundred members of the order which Mr. Kraus has done so much to build up, attended the banquet. Samuel Alschuler, presiding judge of the circuit court of appeals, presided. The principal speakers were Mayor William E. Dever and Rabbi Gerson B. Levi. The presence of the mayor was more than a signal personal compliment to Adolf Kraus. As the mayor himself expressed it, it was the tribute of the second greatest city of the New World to him—a recognition of his services as corporation counsel, president of the board of edu-

cation, president of the civil service commission, publisher, political leader, legal light and citizen. It was the recognition of the great city of Chicago to the poor boy who began his career

there, while its ruins were still smouldering, fifty-four years ago.

Victor Rubin

Note—The review of Mr. Kraus's autobiography which appears above

was written without Mr. Kraus's knowledge and set into type during his absence from Chicago—and hence from his editorial duties—on a visit to Florida.

Americanization Report to the Executive Committee of the Order

January 12, 1925

I RESPECTFULLY submit herewith a report of the activities of the Americanization Department since the last meeting of the Executive Committee.

I desire to state that I have been constantly in touch with all of the lodges in the American districts, as well as the presidents and secretaries of the respective districts and the heads of the Americanization Committees in all of the districts where there are such committees. Except in the lodges in very large cities and in the smaller lodges where there is no problem, the Americanization work is being satisfactorily done. There seems to be a growing desire on the part of the lodges to support this work heartily. Co-operation of the district heads has been urged by the head of this department and with few exceptions such co-operation has been and is being given. From the reports which we have, we are safe in saying that during the past year several thousand Jews have been made citizens and taught the principals of democracy. Our program involves not only the making of citizens, but also a comprehensive study of American ideals and purposes.

I believe that excerpts from the reports of some of the Lodges should be given the Executive Committee.

Amos Lodge No. 136, at Scranton, Pa., reported under date of January 9:

"We are having here Americanization activities carried on by an Americanization Society, and our lodge is co-operating with this body by having a committee consisting of Rabbi B. Heller and myself (Dr. H. J. Oldstein) travel around throughout this large valley speaking not only to our co-religionists, but to all clubs, churches and

mining organizations where the foreign element predominates, and we are kept busy all the time."

Topeka Lodge No. 698 of Topeka, Kans., reported as follows:

"We have urged all Jewish immigrants in the city who have arrived here within the year to attend the Americanization school. All of these immigrants have enlisted and, I am advised, maintain a good record for attendance.

"We also sought all unnaturalized Jewish citizens here and advised them to apply for citizenship papers. The response to this solicitation was unanimous."

Edward Lasker Lodge No. 347 of Tyler, Texas, reported:

"We have been conducting classes for the past year and have helped four aliens become citizens."

The lodge at Spokane, Wash., said in a communication of May 3, 1924:

"I thank you for your suggestion and help. I am enclosing a notice of our announcement of Americanization Day held May 1, 1924, at our Community Center. The hall was packed to overflowing. Camp Fire girls preceded 'Miss Columbia,' who was beautifully robed and wore a silver crown. She had two train bearers. Following 'Miss Columbia' and her train bearers were Boy Scouts carrying the United States flag. As they entered, the audience arose en masse and sang 'Columbia, the Gem of the Ocean.' At the altar they halted and gave the salute to the flag, and all together we pledged allegiance and sang one verse of 'America.' The flag was put in place. Miss Columbia then gave a recitation of 'The Ship of State,' representing the constitution and laws of the Union. I then gave the remarks covering the purpose

of the day. It was arranged that the speakers were to talk, in turn, as an Englishman who had come to America, a German, a natural born citizen and a Russian. The closing prayer 'For America' was given by our Rabbi J. K. Levin. We closed by singing a verse of 'The Star Spangled Banner' with Mr. Gradwohl reciting the last two verses. Altogether it was an impressive program."

The lodge at St. Joseph, Mo., reported:

"We have three teachers who this year receive a small compensation. We have had an average enrollment of twenty pupils who come quite regularly every Monday and Thursday evening for an hour and a half session. The pupils are composed of foreigners, this year all Jewish, from the ages of sixteen to forty. Our beginners' class has in it pupils who came to this country only three or four months ago. We take pupils in this class who cannot speak a word of English, and in the space of two or three months teach them to read and write it fairly well. Two or three who have been with us for the past two years are to attend a commercial school in this city next fall. In our two advanced classes we teach English grammar, reading, writing, spelling, geography, some history, and a good deal of civics. We teach civics by lectures and reading assignments in the civic primer published by the Colonial Dames of America."

The lodge at Sedalia, Mo., said:

"The committee very materially assisted two or three of our brothers in taking out their naturalization papers."

The lodge at South Bend, Ind., reported:

"With reference to our activities

during the past year, am pleased to report that the committee has helped a number of aliens to become citizens. They have held one mass meeting to which aliens were invited, and at this meeting the purpose of the Americanization Committee was explained.

"In addition to giving personal help to those desiring to become citizens the committee has also been instrumental in urging these future citizens to attend evening Americanization classes which are being conducted by the school board in our local high school."

From Pittsburg, Pa., we have received the following:

"I enclose herewith a pamphlet showing the general Americanization work in this city as prosecuted under the Pittsburg District Council for Immigrant Education. The Pittsburg lodge is represented in this Council and is co-operating in the general program."

Nashville, Tenn., reported as follows:

"We have co-operated with the Council of Jewish Women in Americanization work. The lawyers in our organization have assisted by delivering lectures to the classes, etc."

Samuel J. Rosenheim of Memphis, Tenn., who is secretary of the lodge there, said in a recent letter:

"My total registration is twenty-two, with additions almost weekly; ages of pupils range from seventeen to fifty-five; about twenty-five per cent are women. No creed or nationality is barred. Of course, our co-religionists

predominate. I find the knowledge of German and Yiddish a great aid to my work.

"Are the pupils interested? They want the school to remain open throughout the summer. Two sessions are held each week—Mondays and Thursdays, from 7:30 to 9:30 P. M. I open promptly, and close strictly at the time designated. My schedule is as follows:

1. Roll call.
2. Pledge of allegiance in unison.
3. Salute to the flag.
4. English, reading, writing and spelling (thirty minutes).
5. Geography.
6. United States history and patriotic talks.
7. United States government.

"For the beginners' class I use the 'Mothers' Primer.' For the advanced class I use the red and blue backed books issued by the government."

Jacksonville, Fla., reported recently:

"The Americanization Committee of our local lodge has already been organized and is now about to adopt a plan for teaching the fundamental principles of our government as a part of its naturalization work.

"Kindly also advise me the number of text books that you are in a position to forward to me, in order to help the work along."

Indianapolis, Ind., reported:

"There is a B'nai B'rith Committee and B. B. members have been active in the work. It has been conducted principally by Leo Kominsky who is

vice-president of the Indianapolis lodge. There have been weekly sessions most of the season with an average attendance of from twenty-five to thirty. Twelve of the pupils who took the work passed at the April examination. At prior examinations, a considerable number passed."

Denver, Colo., reported as follows:

"We have been conducting classes at Cheltenham School, Denver. We have helped about eight, and are now helping about forty to become citizens. We are working in conjunction with the Americanization Committee of the Colorado Bar Association, the School Board, the Naturalization Bureau and like agencies."

Dallas, Texas, reported as follows:

"We have helped naturalize about twenty citizens this past year, and have about eight more on the waiting list."

In Chattanooga, Tenn., Joplin, Mo., and in many other cities the lodges are co-operating with the Council of Jewish Women and the Y. M. H. A. in Americanization work. These are only a few of the excerpts of reports that we have received and are given to the committee so that the committee may be advised of the great scope of this work.

I would urge again the members of the Executive Committee to interest themselves actively in this work to the end that their respective districts continue to co-operate with us.

Respectfully submitted,
SIDNEY G. KUSWORN.

Speakers at B'nai B'rith Meetings

DISTRICT GRAND LODGE NO. 1.

New York, N. Y., Manhattan-Washington Lodge: An address by the Hon. Henry Morgenthau, former United States Minister to Turkey, was the feature of the meeting of February 11.

DISTRICT GRAND LODGE NO. 2.

Cincinnati, Ohio, Cincinnati Lodge: "Father and Son Night" occurred on February 9. Rev. Herbert S. Bigelow, pastor of the Peoples Church, delivered an address on "A Nation-Wide Vote on Peace."

Denver, Colo., Denver Lodge: Dr. G. S. Lackland addressed a study group of the lodge on "The Jew's Contribution to Modern Religion," January 20. On Janu-

ary 25 Prof. Richard Peet spoke on "The Louisiana Purchase and Other Boundary Extensions."

St. Louis, Mo., Ebn Ezra Lodge: "What Should the Synagogue Offer the American Jew?" was the subject of an address by Brother Harry Simon, past president of District Grand Lodge No. 2, on February 12. This speech was followed by general discussion lead by Brother Max A. Goldstein, national executive director of the Temple Brotherhood.

Youngstown, Ohio, Mahoning Lodge: The forty-second anniversary of Mahoning Lodge was celebrated by a banquet and dance on January 28. The toastmaster was J. J. Friedland and the speakers were

Rabbi B. H. Birnbaum, Adolph Kessler, chairman of the Social Committee of the lodge; Leon J. Knight, Joseph Friedman, Past President Max A. Myerovich, and Judge A. B. Frey, vice president of the District.

A discussion of Zionism, under the auspices of the Intellectual Advancement Committee, was conducted by Oscar Autshuler, David I. Fish and James Goldstein on February 1.

DISTRICT GRAND LODGE NO. 3.

McKeesport, Pa., McKeesport Lodge: One of the features of the public initiation on January 20 was an address by Brother Harry S. Platowsky, president of District Grand Lodge No. 3. Mortimer B.

Lesher, assistant county solicitor, was the speaker at the meeting on March 2.

New Castle, Pa., New Castle, Lodge: Brother Benjamin Lenger, a member of Pittsburgh Lodge, addressed New Castle Lodge on January 25.

DISTRICT GRAND LODGE NO. 4.

Portland, Ore., Portland Lodge: "Abraham Lincoln's Ideals of Citizenship" was the subject of an address on February 3 by the Hon. Walter H. Evans, judge of the Circuit Court.

Sacramento, Cal., David Lubin Lodge: Brother Sapper, state director of Social Service in State Institutions, addressed the meeting of February 24.

San Francisco, Cal., San Francisco Lodge: Dr. Israel Bettan, of the Hebrew Union College, spoke on "The Midrash" on February 7. On February 9 an illustrated lecture was delivered by Harry L. Todd on "An Episode from the Life of Abraham Lincoln."

Seattle, Wash., Seattle Lodge: Initiation of 125 candidates was conducted on January 7. Rabbi Jonah B. Wise, president of District Grand Lodge No. 4, addressed the meeting.

DISTRICT GRAND LODGE NO. 6.

Cedar Rapids, Ia., Cedar Rapids Lodge: Officers were installed on January 13 by Brother Alac Bernstein, of Chicago, who spoke on the subject "What is B'nai B'rith?"

Chicago, Ill., Ramah Lodge: Rabbi Leon Fram delivered an address on "Palestine and the B'nai B'rith" at the installation of officers on January 14.

Duluth, Minn., Covenant Lodge: Charles D. Oreckovsky, who installed the officers for 1925, delivered the principal address on that occasion, January 14.

Committee of District No. 1 Meets

A NUMBER of interesting matters were taken up at the meeting of the General Committee of District Grand Lodge No. 1 on January 24.

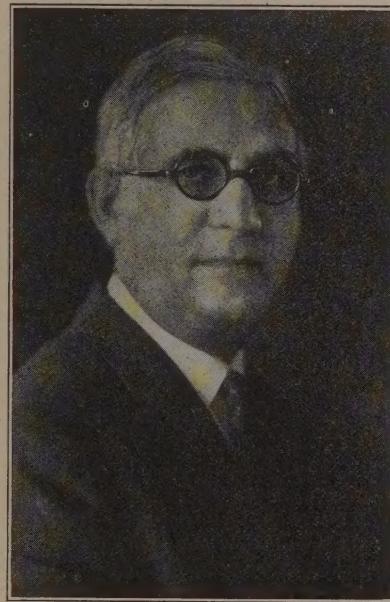
Brother Herbert T. Rosenfeld suggested on behalf of the Social Service Committee that the General Committee appropriate the sum of \$2,400 in order to send a hundred children to camp for a two weeks' vacation. After some discussion it was decided that a report containing details of the plan be submitted in order that the General Committee might at a future meeting sanction the undertaking and the lodges urged to support the movement.

Brother Nathan E. Goldstein reported that the letter he had sent to all

the district deputes in connection with their visits to the different lodges under their jurisdiction had brought many favorable replies. From reports received from the deputes Brother Goldstein finds that the lodges throughout the district are doing effective work.

Letters were sent to the members of the Intellectual Advancement Committee, urging the necessity for instituting membership campaign. These letters also stressed the necessity of having the lodges adopt suitable programs for the different holidays and B'nai B'rith celebrations.

Brother Louis Fabricant, president



John Klein

of District Grand Lodge No. 1, presented a detailed report of his recent visit to a number of lodges in Canada and the state of New York. Other brothers reported visits to different lodges in the District.

Increases Membership

ONE of the chief factors in the success of the membership drive of Los Angeles Lodge has been the untiring work of Brother John Klein, chairman of the Membership Committee for the past three years. During his chairmanship the number of members in Los Angeles Lodge has doubled and there are still a large number of names on the waiting list. Los Angeles Lodge is the second largest in the United States, Ramah Lodge, Chicago, holding first place.

B'nai B'rith Building in New York

FROM Jordan Lodge, New York, comes word that the New York lodges are considering the project of erecting a B'nai B'rith Building in the borough of Manhattan. The building is to be erected, on a 50 by 100-foot lot at a total cost of about \$300,000. The building will have accommodations for general offices of the district, a library, a reception hall; kitchen, pantries, lockers, etc.; four lodge rooms, bowling alley, billiard tables, gymnasium and showers. The lodge rooms would be separated by movable partitions, so that, if necessary, all four could be converted into a single room with space enough for a thousand persons. The separate lodges are now voting on the proposition.

Naturalization

The following letter which was received by the secretary of the Executive Committee is of interest to lodges throughout the country:

Mr. Leon Lewis,
B'nai B'rith Headquarters,
Chicago, Ill.

Dear Mr. Lewis:

At the suggestion of Mr. Benjamin Samuels, Past President of the District No. 6, B'nai B'rith Grand Lodge, I want to advise you with reference to a matter of importance that was taken up in this District, touching upon the naturalization question.

As you may know, shortly after the Armistice, the Department of Labor issued an order to the effect that no naturalization should be granted to petitioners whose families were not in this country. This went into effect and seems to have been followed throughout the United States, with very little question, if any, on the part of the petitioners, until the recent immigration act went into effect, which placed an additional hardship upon these petitioners, in view of the fact that they were unable to become naturalized because their families were not here, and, on the other hand, they could not bring their families here because they were not citizens.

With the situation in mind, the writer, acting as President of the Sioux City Federation of Jewish Social Service, in an effort to relieve a number of worthy cases in Sioux City, went into the question quite thoroughly, and found that the courts had been acting on this order without any legal foundation to support the same so far as any act of congress or any decision of court may have been concerned, and we put the matter up to Judge Miles W. Newby of our District Court, at the September term, last, and also to

Judge C. C. Hamilton, of the same court, at the January term, which is now in session, with the result that these judges overruled the objections of the naturalization examiner's agent, and granted naturalization to several petitioners, who were otherwise qualified in all other respects to receive their second papers.

At our suggestion, the matter was also taken up at Des Moines and Omaha, with the same satisfactory results, and, in view of the fact that a number of jurisdictions, the courts have still adhered to this order of the department, Mr. Samuels thought it advisable to impart this information generally, so that a good many

worthy cases could be relieved on the same basis in order to permit the entry of families of residents of the United States, who, otherwise, would be unable to get in on account of the restricted quota.

Sincerely yours,
EDWARD E. BARON,
Sioux City, Iowa.

Why A State Deputy?

By Ben Achtenberg, Kansas City, Mo.

THE sixty-two B'nai B'rith lodges constituting District Grand Lodge No. 2 represent an area bounded by Casper, Wyoming, on the northwest, Albuquerque, New Mexico, on the southwest, Lexington, Kentucky, on the southeast, and Cleveland, Ohio, on the northeast. If a president of this District is to visit, during his administration, each subordinate lodge, he must travel approximately six thousand miles in twelve weeks, delivering, on the average, one address a day, oftentimes arriving just before the opening of the meeting he is to address and leaving immediately after, rarely having time to do any real, constructive work for the local lodge. For years past, our presidents have thus willingly endured the hardships of travel, given up their time and sacrificed their private interests upon the altar of social service—service in the humane cause of philanthropy. This was a task we had no right to burden them with; so, at the convention held in Dayton, Ohio, in 1920, an appropriation was made for the employment of an Executive Director who could devote his entire time and attention to spreading propaganda for the Order.

Brother Jacob Krohngold, who filled this office from its inception until its abolition in June, 1922—a gentleman of sterling character, an eloquent speaker, who had the unqualified respect of all who worked with him—spent his entire time in visiting the lodges, virtually living with them, assisting them in their programs, arranging their membership campaigns, assisting in the solution of their local problems, and carried the message of the widow and orphan, the sick and the needy, the message of altruism and benevolence to every city in the District. The success of his endeavors, however, was impeded by the fact that human nature will not fully respond to the plea of a paid

social worker, be he ever so eloquent, efficient and sincere. This experiment of the District was not a success.

At the convention held in Indianapolis in 1922 the office of State Deputy was created and one deputy was appointed for each state in the District. The primary duty of the deputy was to assist the chairman of the Propaganda Committee and the executive director in building up the lodges within the state. Since the abolition of the office of Executive Director, the State Deputy represents the President of the District in supervising the lodges. He is the moving spirit in the State Associations and the connecting link between the Grand Lodge and the local lodges. He visits each of the lodges of his state at least once a year, many of them two and three times a year, at times and on occasions conducive to the best results, oftentimes remaining several days, becoming acquainted with the chair officers, the other active workers, and in some instances, in the smaller communities, with practically the entire membership of the lodge. This enables him to discover and study the problems confronting the officers of subordinate lodges and to assist them in the solution thereof.

AS the direct result of the activities of the State Deputies in the past two years, lodges, however remote, have had at regular intervals the counsel and advice of a Grand Lodge officer. In many instances the visit of the State Deputy has injected new life into a lodge and increased the attendance of its membership at meetings; often allayed dissension and factionalism; purely internal problems of the local lodge were met and overcome by him and, in one city, at the suggestion of the Deputy at an informal meeting between him and a small group of the members of the local lodge, a movement was started that

resulted in the organization of a religious school which now, a year later, has the support of both the orthodox and reformed. This seemed impossible before the suggestion that the B'nai B'rith get behind the school. Through joint meetings, arranged by the Deputy, the members of the lodges are brought into closer communion with each other and with the Grand Lodge. In the states where the deputies have been more active, the membership of the Order has increased materially, the morale of the lodge has been uplifted, and its influence in the community strengthened.

Such are the duties and some of the accomplishments of the State Deputy. His plea to the officers and membership of the local lodges, is, in the words of the poet:

"When you are happy, friend of mine,
And all your skies are blue,
Tell me your luck, your fortune fine,
And let me laugh with you.
Tell me the hopes that spur you on,
The deeds you mean to do,
The gold you've struck, the fame
you've won,
And let me be jolly—with you!"

"When you are sad and heart a-cold,
And all your skies are dark,
Tell me the dreams that mocked your
hold,
The shaft that missed the mark.
Am I not yours for weal or woe?
How else can friends prove true?
Tell me what breaks and brings you
low,
And let me stand with you!"

If the membership and chair officers will continue to give to the State Deputy the co-operation that they have given him in the past, the continued success of the Deputy will be assured and the creation of this office will be fully justified.

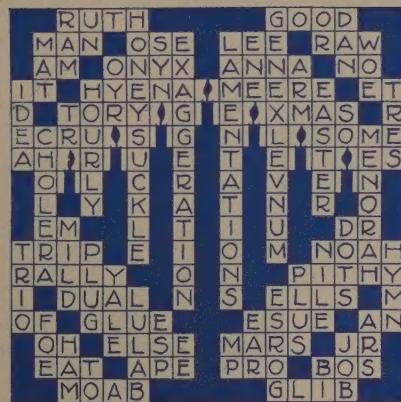
Winners in Cross Word Puzzle

By the Cross Word Editor.

NOW we know what makes cross word editors cross!

After wading through scores of solutions to last month's puzzle, our brain became so confused that we started jotting down "M. P." as the definition for "quadruped of the dog kind, reputed for laughter," and "ox" for "member of parliament" and couldn't quite remember whether "the foremost Christian holiday" was Succoth or Passover. At night "a mother (Hebrew)" began "to dance rhythmically" through our dreams with the "commander of the ark," while "King David's great-grandmother" started to "imitate" "what Abraham sacrificed instead of Isaac."

To make it worse, six irate parents wrote in to complain that their children's puzzles were much better than the one we were stupid enough to announce as winner last month. One father wrote a long letter of complaint, while a few days later the fond mother postal-carded us that sonny had made a slight mistake in solving the prize puzzle and would we change the solution for him. After looking up the solution we found that even with this change the solution was wrong. We are now awaiting a telegram from his grand-dad—or a time bomb.



Key to Prize Puzzle

Now, here's a confession! In our childhood we were once hit on the head with a baseball bat, with what effect on our judgment to pick cross word puzzles we can only conjecture. Yet, take our word for it, we are absolutely honest! Still we're taking no chances with the rising tide of angry mammas and daddies. Hereafter all packages will be either doused in a pail of water before being opened or opened by our secretary in an adjoining room.

We are glad to announce that forty-two contestants won the Menorah pin for correctly solving last month's puzzle. While this is only a small percentage of those who tried, the losers

will have a chance to win their laurels this month.

Menorah pins are being mailed out to Mrs. Joe Dante, Dermott; Mrs. Moses Fleuschuber, Little Rock; Isaac Riff, North Little Rock, Arkansas; Annie Levin, Joseph Schwartz, Los Angeles; Hazel Goldeen, Rachel Myerfeld, San Jose, California; Anna Natt, Denver, Colo.; Frieda Brill, the Rev. D. Horowitz, Indianapolis; Sadie Hunter, Kokomo, Indiana; Mildred Robinson, Baton Rouge, La.; Sadie Bacalenick, Phineas Goodkowsky, Pauline E. Miller, Auburn, Maine; Sarah Jacobson, Fall River, Mass.; D. Aronson, Minneapolis; Louis R. Frankel, St. Paul, Minnesota; Max Lewinthal, Canton, Miss.; Alvin Kezner, Kansas City, Mo.; Mildred Winer, Buffalo; Isaac N. Falk, Amy H. Lewis, Mollie Nessim, New York, N. Y.; Benjamin Schwartz, Cincinnati, Ohio; Max Goldman, Ardmore, Okla.; S. A. Meyer, Erie; Hilliard L. Joseph, Philadelphia; Alexander D. Rosenbaum, Pittsburgh, Pa.; Florence Hess, Sioux Falls, S. D.; Mattie Lee, San Antonio, Texas; Abraham Feomsteom, Huntington, Va.; Sylvia Brownman, Esther Cuschner, Mrs. A. S. Filas, May Mintz, Mrs. P. Mintze, Sadie Rogoway, Bertha Rykus, Bertha Venor, Spokane, Wash.; Israel Hark, Charleston, W. Va.; Leopold Stossel, Hamilton, Canada.

The New Puzzle

HORIZONTAL

- 1—Insubordinate.
- 7—Skill.
- 8—Command.
- 9—Equivalent.
- 12—Seashore.
- 14—Hindu title.
- 16—The (Span.).
- 17—Conjunction.
- 18—Late president.
- 19—A combining form denoting the presence of niter.
- 22—America's greatest entertainer.
- 24—Greek letter.
- 25—Covenant (Heb.).
- 28—A small bed.
- 29—February (Ab.).
- 30—A pasture.
- 31—A tree.
- 33—A New England state (Ab.).
- 34—Part of "to be."
- 35—Point of the compass.
- 36—Hail.

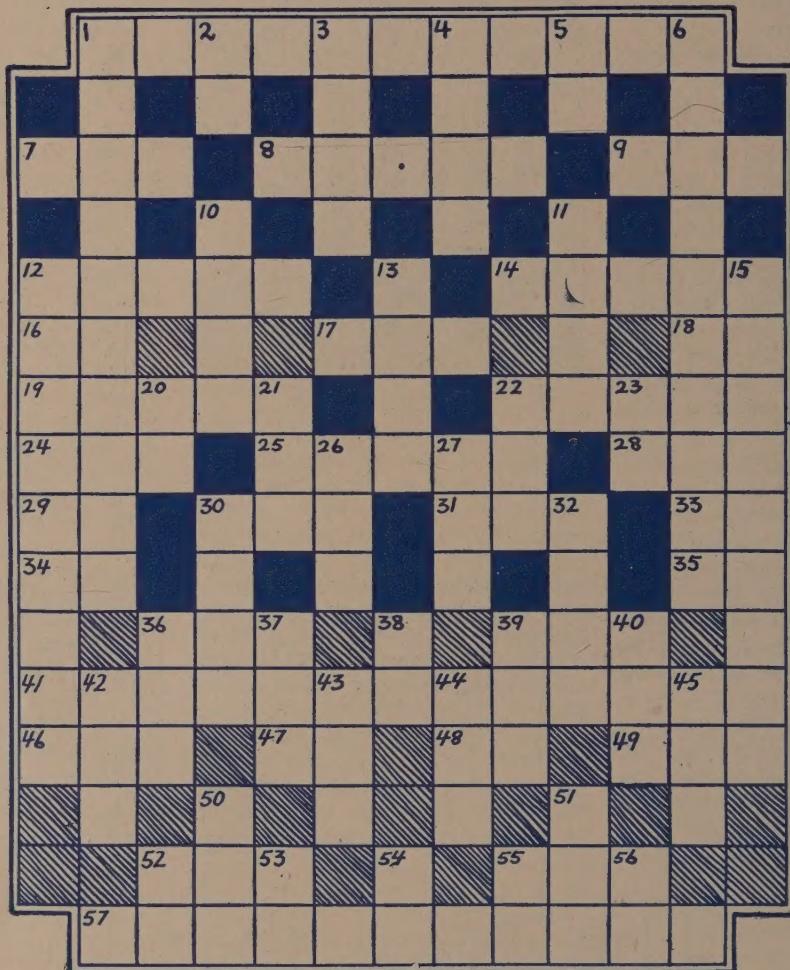
VERTICAL

- 39—Beverage.
- 41—Among nations.
- 46—A suffix denoting paraffin.
- 47—Concerning.
- 48—Ream (Ab.).
- 49—A period of time.
- 52—Friend (Fr.).
- 55—Mr. Coolidge.
- 57—Establishment.
- 1—God's chosen people.
- 2—Perform.
- 3—Innocent.
- 4—Want.
- 5—A man's name (Ab.).
- 6—A custom which has prevailed for generations.
- 10—Genus of trees.
- 11—Father.
- 12—Kindness (L. plur.).
- 18—Children (Heb.).
- 15—Fraternal.
- 20—Tantulum (Ab.).

21—In ancient Laconia, a subdivision of a clan.

- 22—Royal Historical Society (Ab.).
- 23—United States capital.
- 26—Hastened.
- 27—Story (Var.).
- 30—Affection.
- 32—Combining form from Greek matter.
- 36—Consumed.
- 37—Mistake.
- 38—Sun-god.
- 39—Object.
- 40—To finish.
- 42—Newark, New Jersey.
- 43—Afresh.
- 44—A prefix denoting three.
- 45—Exclamation of satisfaction.
- 50—Printer's measures.
- 51—Capuchin monkey.
- 52—Article.
- 53—Pronoun.
- 54—Thoroughfare (Ab.).
- 55—New England state (Ab.).
- 56—Behold.

B'NAI B'RITH Cross-Word Puzzle



Second Prize Winner

ABOVE is the puzzle which won the second prize of ten dollars in the B'NAI B'RITH MAGAZINE contest. Although only one prize was originally offered, the judges considered this puzzle of such unusual interest and so nearly equal to the winner in design that they awarded the special prize.

The winners are Pearl and Roddy Butterworth, of Brooklyn, New York. The correct solution will be published in the April issue. When correctly solved, a sentence describing the B'nai B'rith will be found running through it.

Win a Menorah Pin!

ENOUGH more Menorah pins have been ordered to enable every B'nai B'rith cross word puzzlist to win one. All you have to do is to solve the above puzzle correctly and send your solution to the Puzzle Editor, B'NAI B'RITH MAGAZINE, 7 South Dearborn Street, Chicago, before March 21. Envelopes post-marked after that date will *not* be opened!